

UPAKHYANAMALA

CONDENSED IN THE POETS OWN WORDS

BY

PANDIT A M SRINIVASACHARIAR

TRANSLATED

BY

V NARAYANAN M A M L

FOREWORD

BY

DR. SIR C. P RAMASWAMY AIYAR K C S I

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FOREWORD

THE author of the Amara Kosa after describing the main characteristics of Puranas as including the story of the original and secondary creation the genealogies of Gods and Prajapatis the chronicles of the different Manus and the histories of Royal dynasties concludes his description by emphasizing that apart from these specific topics their value and importance consist in illustrating and amplifying the truths and injunctions of the ancient scriptures beginning with the Vedas. The commands of the Vedas are likened to those of a master Prabhu Sammita. The teachings of the Puranas on the other hand are compared to the advice and counsel of friends Subrit Sammita. It is from such a point of view that the five Lakshanas of the Puranas are regarded.

It will thus be perceived that cosmology and a description of the evolutionary process lead on to those stories, epilogues, and parables which are not put together primarily for the purpose of furnishing a chronologically and textually accurate story of the times but are designed to

purport to be compendia of history for schools and colleges. They take certain great lives as illustrative of attributes or potentialities and all the historical, personal and geographical factors are regarded from this perspective and not in that of a Directory. Few also will agree with those students of the Puranas and the Gospels of the old world who adopt an esoteric interpretation in respect of every story or incident. Some there have been who assert that the seven Dvipas or islands referred to in the Puranas are the seven Prakritis, that the salt sea surrounding the Jambudweepa is the ocean of worldly miseries, that Benares or Kasi is the Agnachakia, the spot between the eyebrows and that Ganga, Yamuna and Sarasvathi are the three Nadis. To pursue this path is to miss the essential human quality and appeal of this great literature.

A modern German scholar has appraised the leading characters of the Maha Bharata as the symbolical representations of conditions and events appertaining to the Aryan conquests. While such a treatment of the Puranas may have more substance than other theories, yet it is not a just evaluation of their import. The most reasonable and, with all humility, the most satisfying interpretation is to look at these works as the productions

of gifted men who availing themselves of certain pre-existing historical and religious traditions and the accounts of the exploits of historic and pre historic characters wove these traditions and stories into a connected web of narrative anecdote episode and homily each Itihasa and Purana reflecting certain attitudes towards life and also reflecting perhaps the psychology of the authors themselves and their preferences and antipathies. The importance of the Puranas therefore to us does not inhere in their history or geography. They form a body of writings expository of the profound truths inherited by the race and originally enunciated in the Vedas and Upanishads their avowed purpose being to popularise those truths in a striking form so as to appeal to the hearts and souls of an essentially emotional and religious people. The Ramayana gives many sided pictures of Kings who led a spiritual life and of ascetics who played a great part in the affairs of nations. A series of difficult situations is delineated and the impact of evolved but nevertheless very human souls with those situations is skilfully pictured. Dharma which was regarded as the chief factor shaping and modifying man's life is the *leit motiv* of the Ramayana and its many episodes. Valmiki it will be noted has not laid emphasis on rituals and external conformities

and although some ethical problems may be approached differently in this sophisticated age, the Epics nevertheless stand as the most conspicuous vindication of the Arya Dharma. The Maha Bharata is a treasure-house of secular and religious learning and anecdote. It has been rightly termed a Purana and Samhita in addition to being a great Kavya. It is also a Sastra or a Manual on ethics, polity and morality. It delineates a glorious epoch of Indian civilisation when the caste system still remained fluid and had not become rigid. The Brahmanas were not only priests but fighters. The Kshatriyas were fighters and also great philosophers. The Ramayana and the Maha Bharata are today the foundation of Hindu ethics and in both are expounded and dramatised all those truths connected with Karma and rebirth and destiny and the essential uniformity and inflexible justice of the Divine law which form the psychological bedrock of Hindu life.

Itihasas and the Puranas are, when rightly analysed, neither mutually contradictory nor sectarian in outlook. They should be regarded as a whole, as a compendious portrayal of human rights and obligations and as an illustrative encyclopaedia of Hindu life not only as it has been but as it ought to be lived.

Mr G A Natesan who has throughout his enterprising and successful career as Editor and publisher concerned himself largely with the issue of biographies and topical sketches and compendia of up to date information has recently devoted himself to the task of supplying our people with cheap and accessible editions containing summaries of some of our religious classics in the original Sanskrit accompanied by a translation. He has, in succession placed before the public condensations of the Ramayana the Maha Bharata, the Upanishads and the Bhagavata in the poets own words and has further brought together some of the most notable prayers and hymns from a variety of sources beginning with the Vedas and coming down to the latest specimens of stotras.

He has now presented us with a collection of episodes and stories scattered through the Itihāsas and the Purāṇas exemplifying some of the outstanding ethical and moral qualities that have characterised the heroes and heroines of ancient India and the ideals of manhood and of womanhood as envisaged by our forefathers. As Sir Radhakrishnan has stated in his Foreword to Mr Natesan's condensation of the Maha Bharata, these stories give a just and illuminating account of the Indian genius both in nobility and

greatness and its weaknesses and insufficiencies. The play of great passions, and the results of infirmities and vices are all set out as well as epic heroisms, and great sacrifices and undaunted devotion to strongly-held ideals. The story of Viswamitra and Sakuntala, the loyalty of Savitri victorious even over destiny and fate, the punishment that awaits pride, the extreme filial devotion of Puru to his father Yayati, the unforgettable life-history of Nala and Damayanti and the exhibition of stern rectitude and comprehensive kingly virtues by the epic figure of Harischandra, the immeasurable liberality of Karna, the play of the personalities of Sita and Anasuya and Droupadi and Satyabhama are among the gifts bestowed on the reader. What a glorious record of idealism and heroism and what a cluster of great characters, some great in evil and so many great in the pursuit of Dharma and all that it connotes!

Throughout this species of composition it must be conceded that some of the virtues and vices are over-emphasised. But one cannot forget that the Puranas must be judged from different artistic standards from those that are applied to a 19th century work of fiction. Like the bronzes and the temple architecture of South India, what matters to the

Indian Seer and artist is the essential meaning and symbolism. He concentrates on the adequate translation of an idea or an ideal into literary or artistic form so as to produce a certain ethical or religious effect. To those brought up in the modern European tradition associated with the science and the criticism of the Victorian Era many parts of the *Upakhyanas* may suffer from the faults of distortion or over stressing. This is a charge to which Homer and Dante and Milton and Goethe must plead guilty. Surely the test is however the totality of the effect produced. And judged by that test the *Itihāsas* and the *Puranas* satisfy the fundamental canons of all art and of literature in that they serve the intended purpose that purpose being by admiration by terror by love and in fine by the sublimation of emotions, to make the mind and spirit apt to receive ethical and religious messages of high import designed to fit men and women to face the baffling problems of life and conduct.

In producing this volume—the sixth of a notable series—Mr. Natesan has rendered a permanent service to the present generation of Indians who are only slowly awakening to the many-sided importance of their precious heritage.

C P RAMASWAMI AIYAR.

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PUBLISHER'S NOTE

I feel thankful that I have been privileged to add a sixth volume to the series of condensations and selections from our ancient books which I have been able to issue in rapid succession during the last few years. This new book *Upakhyaṇa Mala* which may be truly described as a garland of stories from the Itihāsas and Purāṇas, is quite a unique publication. All the stories in this volume afford inspiring and instructive reading. Some of them bring out in bold relief the noblest ideals of Indian womanhood. Others serve to draw prominent attention to the time honoured and basic Aryan virtues of courage, perseverance, charity and truthfulness. I venture to claim that not only this book but the five volumes issued in this series form in themselves a compendious encyclopædia of all that is noble and highly prized in our ancient Indian literature.

The credit for the compilation and the condensation is due to Pandit A. M. Srinivāsa-chariār who if I may say so has a special genius for work of this kind.

I should like to express my obligations to Mr V. Narayanan who has taken great pains to make the translation readable, keeping close at the same time to the spirit of the original verses

I cannot sufficiently thank my friend Mr K Balasubrahmanya Ayyar who has ungrudgingly helped me by reading through the proofs and also by making valuable suggestions both in regard to the selection of the verses and in regard to the translation of the series.

Lastly, my warmest thanks are due to my old friend "C P"—Dr Sn C P Ramaswami Aiyar, KCSI—the versatile scholar-statesman, who has found time, amidst his strenuous and responsible duties, to write this valuable and interesting Foreword

April, 1942.

G A. NATESAN

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In the matter of selection, the guiding principle has been to give the main teaching of the Upanishadic philosophy. At the commencement of the selections from each Upanishad will be found an introductory note, giving details regarding the Upanishads as also its contents. To ensure continuity of thought, prefatory notes are given at the top of sections of the Upanishads, omitted portions are also indicated. This is altogether quite a unique and valuable publication.

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॥ श्रीः ॥

॥ उपनिषद्नामाला ॥

UPAKHYANAMALA

॥ विश्वामित्रचरित्रम् ॥

VISVAMITRACHARITRA

—

[The story of Visvamitra occurs in the Balakanda of the Ramayana of Valmiki Visvamitra takes Rama and his brother Lakshmana to king Janaka's city Mithila Janaka's preceptor Satananda tells Rama the story which is condensed in the words of Valmiki in the following pages. Here and there the narrator of the story Satananda addresses Rama and hence the terms of address in the condensed version Visvamitra the famous Mahatriya ruler came into conflict with the great sage Vasishtha and was subdued by his tapas whereafter Visvamitra keenly desirous of attaining the status of a Brahma rishi practised severe penances After undergoing various trials and tests he obtained the recognition of the great sage Vasishtha himself of his status of a Brahma rishi]

प्रजापतिसुतश्चासीत्कुशो नाम महोपतिः ।

कुशस्य पुत्रो बलवान् कुशनाभिस्सुधार्मिकः ॥

There was a son of Prajapati, king Kusa by name, Kusa's son was the mighty Kusanabha, who was very righteous

कुशनाभसुतस्त्वासीद्गाधिरित्येव विश्रुतः ।

गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥

And the son of Kusanabha was renowned as Gadhi; Gadhi's son was the illustrious Visvamitra who became a great sage.

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ॥

The illustrious Visvamitra protected the earth (as its ruler).

कदाचित्तु मदातेजा याजयित्वा परुषिर्नाम् ।
 भगवाणि भद्रापूर्वाणि विधत्तयाजगाम ह ।
 पसिष्ठभ्याद्यमपद् ब्रह्मलोकमिवाय मू ॥

Once upon a time- the illustrious one (Visvamitra) taking his army with him toured the towns and the country and arrived at the hermitage of Vasishtha which was like another (Brahma-loka) Heaven

स दृष्ट्वा परमव्रीता पिभ्वामिदा मदायन्तः ।
 प्रपत्ता विनयाद्गौरा यमिष्ठ जपतां यन्मू ॥

On beholding (the hermitage) the mighty Visvamitra was supremely pleased and (the warrior) he reverently made obeisance to Vasishtha foremost among those who do Japa

भ्यागतं तय प्रेत्युच । यमिष्ठेन मदात्मना ॥

And he was told by the high-souled Vasishtha Welcome unto you

आसनं चास्य भगवान् पसिष्ठा प्यादिदेश ह ॥

And the holy Vasishtha ordered a seat for him.

उपविष्टाय च तदा विश्वामित्राय धीमते ।

यथान्यायं मुनिवरः फलमूलान्युपाहरत् ॥

And then, to the wise Visvamitra who was seated near him, the great sage offered fruits and edible roots in the proper way

ततो वसिष्ठो भगवानुवाच प्रहसन्निव ।

आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।

तव चैवाप्रमेयस्य यथार्हं संप्रतीच्छ मे ॥

Then the holy Vasishtha said smilingly -
"O mighty one! I wish to entertain in a fitting manner (as guests) this army as well as you who are immeasurably great. Accede to my wish"

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः ।

कृतमित्यब्रवीद्राजा प्रियवाक्येन मे त्वया ।

फलमूलेन भगवन् विधत्ते यत्तवाश्रमे ।

गमिष्यामि नमस्तेऽस्तु मैत्रेणोक्षस्व चक्षुषा ॥

Thus addressed by Vasishtha, the most wise king Visvamitra said "O holy one! Hospitality has already been afforded by

you to me by your loving words (of welcome) and by (the offering of) the fruits and edible roots which were to be found in your hermitage I shall depart now my obeisance to you regard me with friendly gaze"

अथमप्यत धर्मात्मा पुनः पुनः दास्यतीति ॥

(But) the generous-minded and virtuous Vasishtha pressed (his) invitation again and again.

वाटमित्रेण गापेयो षमिष्ठ मायुषा इदं ॥

And (the son of Gadhi) Visramitra told Vasishtha "so be it."

आजुदाय ततः प्रीतः पश्मापि पूतवश्मयः ॥

Then pleased (with the answer) the sinless one (sage) called out to the cow Kalmashi

मयत्स्याम्य राजर्षेः कर्तुं व्ययमिताऽस्म्यदम् ।

माजनेम मदादौष्य माषार सविधाम्य म ।

अन्नानां निद्रय सर्वं रुजस्य राजनेत्यर ॥

"To this saintly king together with his army I am endeavouring to do honor by offering an excellent feast. Arrange it for me Sabala! Hasten and create all kinds of food in plenty

एवमुक्ता वसिष्ठेन शबला विदधे तथा ॥

Thus told by Vasishtha, Sabala produced (everything) accordingly.

सर्वमासीत्सुसन्तुष्टं विश्वामित्रबलं तदा ॥

Then the entire army of Visvamitra was well satisfied (with the feast).

सान्तःपुरवरो राजा सामात्यः पूजितस्तदा ।

युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥

Then the king, who was honored along with his exalted harem and the ministers, was exceedingly delighted and spoke these words to Vasishtha

पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः ।

श्रूयतामभिधास्यामि वाक्यं वाक्यविशालम् ॥

“O Brahman! I have been immensely honored and respected by you who deserve to be respected (by me) Listen, O learned in discourse, while I speak these words

गर्वां शतसहस्रेण दीयतां शयला मम ।

एतद्दि भगवन्नेतद्गजदारी च पार्थिवः ॥

Let Sabala be given to me (in exchange) for a hundred thousand cows. O holy one! This is verily a jewel and a king can take away jewels.

पयमुचस्तु भगवान् प्रत्युपाच भदीपतिम् ।

नाह् शतसहस्रेण नापि काटिरावेगयाम् ।

राजन्दास्यामि शयला शशीमीरजतस्य वा ॥

Thus addressed the holy one answered the king "King I will not give Sabala (in exchange) for a hundred thousand cows or even for hundreds of crores of cows or for heaps of silver

अस्या हव्यं च कव्यं च प्राणयामा तथैव च ।

भायश्चमग्निदात्र च पलिर्दोमस्तथैव च ।

सप्तस्यमेष्टासायेन मम तुष्टिकरी सदा ।

कारणैरदुभी राजन् न दास्ये कामदादिनीम् ॥

On her are dependent the (Havya) offerings for the Devas and the (Kavya) offerings for the manes and even the journey

of life, likewise, the sacrificial offerings made in fire and oblations of food and ghee are dependent on her. This (cow) is my entire fortune. In truth, she constantly gives me satisfaction, for (these) several reasons, I will not give her away who yields me whatever is desired "

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः ।

नीयमाना राजभटैः विनिश्चस्य पुनःपुनः ।

निर्धूय तांस्तदा भृत्यान् रुदन्ती चेदमब्रवीत् ॥

When the sage Vasishtha would not part with the *kama-dhenu* (who yielded whatever was wished for) she was taken away by the king's soldiers, she sighed again and again and then shook those servants off from her and, weeping aloud, she spoke this:

भगवन्किं परित्यक्ता त्वयाऽहं ब्रह्मणस्सुत ।

यस्माद्राजभटा मां हि नयन्ते त्वत्सकारतः ॥

"O holy son of Brahma! Have I been forsaken by you? For, the king's men take me away from your presence "

एवमुक्त्वा ब्रह्मचरिदि पवनमब्रवीत् ।

राक्सन्ततद्दयां स्वसारमपि दुःखिताम् ॥

Thus addressed the Brahmin sage spoke these words to her who was like a sorrowing sister and whose heart was afflicted with grief

न त्वा त्यजामि राषले नापि मेऽपृष्टं त्यया ।

पप त्वा मयते राजा परान्मर्त्ता मदायलः ॥

I have not forsaken you Sabala nor has any harm been done to me by you. This king who is very strong and proud of his strength takes you away (from me).

एवमुक्त्वा वसिष्ठेन ब्रह्मपाप विमोक्षयत् ।

म यल क्षत्रियस्याद्ब्रह्महृणा यत्पत्तरे ।

नियुद्ध्य मां मदातेजस्यद्ब्रह्मपरं समुताम् ।

तस्य दपयल यत्तत्रा राजामि पुरातनः ॥

Thus told by Vasishtha, she replied in all humility. They saw that a warrior has no strength and that the Brahmin is stronger. Illustrious one! Employ me equipped with your Brahmin power and I shall destroy whatever pride of strength belongs to this wicked man."

सृजस्वेति तदोवाच बलं परबलार्दनम् ।

तस्य तद्वचनं श्रुत्वा सुरभिः साऽसृजत्तदा ॥

Then he said . " Create an army which will destroy the enemy's army " On hearing those words that cow *Surabhi* thereupon created (an army)

तस्या हुम्भारवोत्सृष्टाः पल्लवाः शतशो [नृप] ।

नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः ॥

Arising from her bellowing noise, Pallavas by hundreds destroyed the entire army, as Visvamitra was looking on

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना ।

विश्वामित्रसुतानां तु शतं नानाविधायुधम् ।

अभ्यधावत्सुसंक्रुद्धं वसिष्ठं जपतां वरम् ॥

Seeing the army destroyed by the high-souled Vasishtha, the hundred sons of Visvamitra, armed with various kinds of weapons, ran towards Vasishtha, the best of devotees (those who do Japa), who was extremely angry

हुयः। रजैव तान् सर्पान् ददाद भगवानृषि ॥

The holy sage burnt them all by merely muttering *Hum*

समीटश्चिन्तयाऽऽपिष्टा विश्वामित्रोऽमपरादा ॥

Then Visvamitra felt ashamed and was weighed down with care

स पुत्रमक राज्याय पालयति नियुज्य च ।

पृथिवीं क्षत्रधर्मेण यत्नमेवान्वपद्यत ॥

Directing one of his sons to rule over the kingdom of the earth according to the Kshatriya code of conduct, he retired into the forest.

स गत्वा हिमवत्पादर्थे किन्नराणांसेवितम् ।

महादयमसाधार्यं तपस्तेपे महातपाः ॥

He went to the Himalayan region where *Kinnaras* and *Uragas* (seraphs and serpents) reside and there he endowed with great powers of penance practised austerities with a view to obtaining the grace of Mahadeva

केनचित्त्वथ कालेन देवेशो वृषभध्वजः ।

दर्शयामास वरदो विश्वामित्रं महामुनिम् ॥

Then, after some time, Siva, the Lord of the gods, with his bull-banner, manifested Himself before the great sage Visvamitra, as the Giver of boons.

वरदोऽस्मि वरो यस्ते काङ्क्षितः सोऽभिधीयताम् ।

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।

प्रणिपत्य महादेवमिदं वचनमब्रवीत् ॥

“I shall give you a boon, whatever boon is desired by you, let that be uttered” Thus told by God Mahadeva, Visvamitra of great austerities fell down at His feet and spoke these words

यदि तुष्टो महादेव धनुर्वेदो ममानघ ।

साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम् ।

“If you, immaculate Mahadeva, are pleased, let (*Dhanur-Veda*) knowledge of archery with its (*Angas, Upangas, and Upanishads*) sections, sub-sections and secrecies be given to me”

एवमस्त्विति दयशा वाक्पयमुचया गतस्तदा ॥

The lord of the gods said "Let it be so and then went away

माप्य चास्त्राणि दयेताद्विभ्यामिना मदायत् ॥

दत्तमेव तदा मेने घसिष्ठमृपिसत्तमम् ॥

And the valiant Visvamitra having obtained from the lord of the gods the (*Astras*) weapons of war thought of Vasishtha the best of sages as already destroyed

तदा गत्वाऽऽश्रमपदं मुनीन्वास्त्राणि पापियः ॥

Then going to the hermitage (of Vasishtha) the king hurled the weapons- (*Astras*)

उदायमाणमस्त्रं तद्विभ्यामिन्नस्य धीमतः ॥

दृष्ट्वा विभद्रुता भीता मुनयश्चतस्रा दिशः ॥

Seeing those weapons of the intelligent Visvamitra proceeding towards them the sages were afraid and ran away by hundreds hurriedly in several directions.

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।

The high-souled Vasishtha's hermitage became completely deserted

आश्रमं चिरसंवृद्धं यद्विनाशितवानसि ।

दुराचारोऽसि यन्मूढ तस्मात्त्वं न भविष्यसि ॥

"As you have destroyed (my) hermitage which has for a long time been flourishing, as you, fool, have become an evil-doer, therefore you shall cease to be."

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः ।

आग्नेयमस्त्रमुत्क्षिप्य तिष्ठ तिष्ठेति चाब्रवीत् ॥

Thus challenged by Vasishtha, Visvamitra of great prowess hurled the (*Agneya Astra*) divine weapon of Fire and cried: 'Stand up! Stop!'

ब्रह्मदण्डं समुत्क्षिप्य कालदण्डमिवापरम् ।

वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् ॥

The holy Vasishtha raised aloft (his) 'Brahman staff, which looked like another Yama's staff and spoke these words in anger

क्षत्रियस्यो स्थितोऽस्म्येव यद्वल तद्विवशय ।
 नाशयाम्यद्य ते दर्पे शत्रुस्य तद्य गाधिज ।
 क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं मदसु ।
 पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपासन ॥

"You who are by mere accident of birth a Kshattriya! Here am I standing firmly Exhibit whatever strength you have. O son of Gadhi! I shall this day destroy your pride (of strength) and that of your (divine) weapons. Kshattriya vile and contemptible! where is your Kshattriya prowess, and where the great strength of the Brahman? Behold the excellence (divine character) of my Brahman strength!

तस्यास्त्र गाधिपुत्रस्य चारुमात्रेणमुद्यतम् ।
 ब्रह्मदण्डेन तच्छान्तमग्नेर्यथा हवामस्ता ॥

The fierce (*Agneya Astra*) weapon of Fire hurled by the son of Gadhi was quenched by the Brahman staff even as the force of fire is quenched with water

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा ।
 ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः ।
 मानवं मोहनं चैव गान्धर्वं स्वापनं तथा ।
 वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् ॥

The son of Gadhi, thereupon, became angry and hurled at Vasishtha, the best of those who utter prayers, the weapons of Varuna (the Sea God), Rudra, Indra and Pasupati, and the weapon Aisheka (made of reeds) and the weapon of Manu, and the Mohana weapon (which makes one swoon) and the Gandharva weapon and the Svapana weapon (which makes one fall asleep)

तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥

But (the son of Brahma) Vasishtha devours all those weapons by means of his staff

तेषु शान्तेषु ब्रह्मास्त्रं क्षितवान्गाधिनन्दनः ॥

When those weapons were rendered powerless and ineffective, (the son of Gadhi) Visvamitra hurled the weapon of Brahma.

त्रैलोक्यमासीत्स्रजस्तं ब्रह्मास्त्रं समुदीरिते ॥

When the (Brahm-stra) weapon of Brahma was invoked all the three worlds were struck with awe

सदृश्यञ्च महाघोरं ब्राह्म ब्राह्मेण तेजसा ।

ब्रह्मास्त्रं ब्रह्मानस्य वसिष्ठस्य महात्मनः ।

त्रैलोक्यमोहनं रौद्रं रूपमासीत्सुदारणम् ॥

When the high-souled Vasishtha consumed even that most terrible Brahmanic weapon of Brahma by means of his Brahman power his form became most fierce and terrible to behold and caused all the three worlds to swoon (at the sight)

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।

मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः ॥

From all the hair follicles of the high-souled Vasishtha's body emanated scorching rays, like tongues of fire obscured by smoke

मास्यलङ्घ्यदण्डञ्च वसिष्ठस्य करोद्यतः ॥

And the Brahman staff held aloft by Vasishtha shed a lurid light.

ततोऽस्तुवन्मुनिगणाः वसिष्ठं जपतां वरम् ।
 निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
 प्रसीद जपतां श्रेष्ठ लोकास्सन्तु गतव्यथाः ॥

Then the several groups of sages extolled Vasishtha the best of those who utter prayers "By you, O Brahman, Visvamitra of great austerities has been vanquished. Be gracious, O best of those who pray, and let the worlds be free from agony."

एवमुक्तो महातेजाः शमं चक्रे महातपाः ॥

Thus requested, Vasishtha, who was great in austerities and in power, became calm and tranquil in mind

विश्वामित्रोऽपि निकृतो विनिश्चस्येदमब्रवीत् ।
 धिग्वलं क्षत्रियबलं ब्रह्मतेजोबलं बलम् ।
 एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे ।
 तदेतत्समवेक्ष्याहं प्रसन्नेन्द्रियमानसः ।
 तपो महत्समास्थास्ये यद्वै ब्रह्मत्वकारणम् ॥

And the vanquished Visvamitra sighed and exclaimed thus "The strength of the Kshattriya is contemptible strength, the

strength of (*Brahma tejas*) Brahman power is (real) strength by means of a single staff of Brahman all (these) weapons of mine have been destroyed Therefore convinced of this fact, I shall with mind and senses pure and tranquil persevere in the performance of severe austerities which is verily the source of Brahman hood

ततस्सततदुदयः सूरन्निमदमारुह्यतः ।

तताऽपि परमं धारयिष्यामि नो मदत्ततः ॥

Then, remembering his defeat and with a burning heart Visvamitra practised most severe and terrible austerities

पूर्णे ययमदक्षे तु प्रह्ला लाकृषितामदाः ।

अथवीम्भधुर पाप्मय विष्वाभि न तपोयाम् ॥

When a thousand years had passed Brahma grandfather of the universe spoke these sweet words to Visvamitra who had become rich in austerities.

अनेन तपसा त्वां तु राजरिषिरिति विनन्द ।

ययमुच्चा मदातेजा जगाम सद वैपतेः ॥

Because of these austerities, we recognize you as a royal sage (Rajarshi)" So saying the resplendent Brahma went away with the gods

विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किञ्चिदवाङ्मुखः ।
दुःखेन महताऽऽविष्टस्समन्धुरिदमब्रवीत् ॥

And Visvamitra, as he heard it, hung his head down slightly in shame and, overpowered by excessive sorrow, spoke these words in resentment

तपश्च सुमहत्तप्तं राजर्षिरिति मां विदुः ।

देवाः सर्पिगणाः सर्वे नास्ति मन्ये तपः फलम् ॥

“Very severe austerities have been performed, and yet all the gods, with the hosts of sages, regard me only as a (Rajarshi) royal sage I think that it is no (adequate) recompense for the austerities”

एवं निश्चित्य मनसा भूय एव महातपाः ।

तपश्चकार [काकुत्स्थ] परमं परमात्मवान् ॥

Thus resolving, he who had performed great austerities again practised with firm determination the highest austerities

एतरिगन्धेव काले तु सत्यवादी जितेन्द्रियः ।

त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलनन्दनः ॥

At the same time (as these austerities were practised), there was a descendant of the family of Ikshvaku, famous as Trisanku, who was truthful in speech and had subdued his senses

तस्य बुद्धिस्समुत्पन्ना यजेयमिति [राधय] ।

गच्छेय स्वशरीरेण देवानां परमां गतिम् ॥

The idea occurred to him that he should perform a sacrifice and reach the highest abode of the gods with his own (mortal) body

स वसिष्ठ समाहूय कथयामास चिन्तितम् ।

अशक्यमिति चाप्युक्ता वसिष्ठेन महात्मना ॥

He sent for Vasishtha and told him about his idea and he was told by the high-souled Vasishtha that it was an impossible task.

ततस्तत्कर्मसिद्ध्यर्थं पुत्रास्तस्य गतो नृपः ।

अश्ववीर्यसुमहामागान् सवनिष कृताञ्जलिः ॥

Then for the purpose of accomplishing that object, the king went to the sons of Vasishtha and holding the palms of his hands together in reverence he spoke to those illustrious persons (thus)

गुरुपुत्रानहं सर्वान्निमस्कृत्य प्रसादये ।

ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः ॥

सशरीरो यथाऽहं हि देवलोकमवाप्नुयाम् ।

प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः ।

गुरुपुत्रानृते सर्वान्नाहं पश्यामि कांश्चन ॥

“ Paying obeisance to all of you, sons of my preceptor, I beseech you May your revered selves be intent on success and perform a sacrifice on my behalf so that I may indeed reach the world of the gods with this body (of mine) You who are rich in austerities! Rejected by Vasishtha, I do not see any saviour other than all the sons of that preceptor ”

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम् ॥

ऋषिपुत्रशतं [राम] राजानमिदमब्रवीत् ॥

Then, on hearing those words of Trisanku, the hundred sons of the sage (Vasishtha) became angry and told the king this

अशक्यमिति चोवाच वसिष्ठो भगवानृषिः ।

तद्ये वै समाहर्तुं क्रतु शक्यताः कथं तव ॥

The holy sage Vasishtha has said It is impossible to do it. How indeed can we complete that sacrifice of yours?

तेषां तद्वचनं श्रुत्वा राजा वचनमब्रवीत् ।

अन्या गतिं गमिष्यामि स्थस्ति षोऽस्तु तपोधनाः ।

On hearing the words of those (sages) the king said I shall seek another saviour may peace be with you you who are rich in austerities !”

कृपिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोरार्थसहितम् ।

शेषेण परमसंक्रुद्धाश्चण्डालस्य गमिष्यसि ॥

When the sons of the sage (Vasishtha) heard those words which had a sinister meaning they were in a great rage and cursed him You shall become an outcaste (Chandala)

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः ।
 नीलवस्त्रधरो नीलो जगाम परमात्मवान् ।
 दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ॥

Then, as that night passed off, the king became a Chandala, he was dark and was wearing dark-blue clothes, though scorched by sorrow day and night, he went, with supreme confidence, to Visvamitra, rich in austerities.

विश्वामित्रस्तु तं दृष्ट्वा मुनिः कारुण्यतां गतः ।
 इदं जगाद भद्रं ते राजपुत्र महाबल ।
 अयोध्याधिपते वीर शापाच्चण्डालतां गतः ॥

And Visvamitra saw him, and the sage was overwhelmed with pity and spoke (to him) thus "May it be well with you, strong and valiant prince! Lord of Ayodhya, you who have become a Chandala by a curse."

अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः ।

अध्वरीप्राञ्जलिर्वाक्यं वाक्यस्रो वाक्यकोविदम् ॥

Then on hearing those words the king who had become a Chandala closed the palms of his hands together in adoration and knowing what to speak addressed these words to him who was expert in speech

प्रत्याभ्यातोऽसि शुभ्रणा शुभ्रपुत्रैस्तथैव च ।

अनयाद्यैव त काम मया प्राप्तो विपर्ययः ।

सशरीरो दिव पायामिति मे सौम्य दर्शनम् ॥

I have been forsaken by my preceptor and by his sons also and this misfortune has come to me without my getting what I desired My wish was O benign one that with this body I should go to Heaven

धर्मे प्रयतमानस्य यद्वा चाहर्तुमिच्छतः ।

परितापे न गच्छन्ति गुरवा मुनिपुङ्गव ॥

O great sage! my preceptors are not pleased with me who am striving in the path of virtue and am anxious to perform the requisite sacrifice.

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षः ।

कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥

“To me who am thwarted by Fate and very much distressed and who long for your favour, you must be beneficent, may it be well with you!”

नान्थां गतिं गमिष्यामि नान्यः शरणमस्ति मे ।

दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥

“I shall not go to any other saviour, there is none other who can save me You must avert Fate by (your) manly effort”

प्रेक्ष्वकि स्वागतं चत्स जानामि त्वां सुधार्मिकम् ।

शरणं ते भविष्यामि मा भैषीर्नृपपुङ्गव ॥

“Prince of the Ikshvaku line! welcome, my dear boy! I know you are very virtuous in conduct I shall be your saviour Do not be afraid, my good prince!”

गुरुतां गत रूप यदिद् त्वयि पतते ।

अनेन सह रूपेण सशरीरा गमिष्यसि ।

दत्तमाप्तमह मय्य स्यर्गे तप मराधिप ।

यस्य कौशिकमागम्य राख य राखणागतः ॥

"With your body which is now transformed by the curse of your preceptors you shall go (to Heaven). I consider (Svarga) Heaven within the reach of your hands O prince as you have come to Kausika and surrendered yourself to one who can save you

एवमुक्त्वा महातजाः शिष्यामेतदुवाच ह ।

अर्थादृग्विगणान्यस्ता आनयस्य ममाग्र्या ॥

After saying thus the illustrious one (Visvamitra) told this to his disciples "My dear boys bring here by my command all the sages.

तदाश्रयाऽऽजगमुख्य देशेभ्यो ब्रह्मणादिभिः ॥

Then by his command many learned Brahmins arrived there from many places

याजकश्च महातेजा यिष्यामिनामपकृतौ ॥

And the illustrious Visvamitra became the chief priest at the sacrifice

चकारावाहनं तत्र भागार्थं सर्वदेवताः ।

नाभ्यागमस्तदाहूता भागार्थं सर्वदेवताः ॥

And there he invoked all the gods in order that they might take their shares (of the sacrificial offerings), but none of the gods who were then invoked presented themselves.

ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।

स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुभिदमब्रवीत् ॥

Then the great sage Visvamitra grew wrathful and, raising the sacrificial ladle in anger, he spoke these words to Trisanku

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।

एष त्वां स्वशरीरेण नयामि स्वर्गभोजसा ॥

“Behold, O prince, the power acquired by me by practice of austerities Here am I to enable you to reach Heaven (Svarga) with your present body by virtue of my spiritual power”

उक्तवापये मुनी तस्मिन्मशरीरा नरभ्यसः ।

द्विय जगाम [१।३।५] मुनीनां पश्यता तदा ॥

As soon as the sage uttered these words the king with his (mortal) body went up to Heaven with the sages beholding that spectacle

देवद्वारागत एषा त्रिशङ्कु पापवासना ।

सह नयैस्तुल्यगौरिश्च यचनमब्रवीत् ॥

On seeing Trisanku arrived in the world of the gods Indra who was with the entire hosts of the gods spoke these words

शु शापदत्ता मूढ पत भूमिमयाविभूतसः ॥

Fool! you are doomed by the curse of your preceptors Fall headlong down to the earth.

एवमुक्ता महे द्रेज त्रिशङ्कुपतयुतः ।

विष्वाचमानसनादीति विभ्यामित्र सपाधनम् ॥

Thus told by Indra Trisanku fell down again crying aloud to Visvamltra who was rich in austerities Save me

तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः ।
 रोषमाहास्यत्तीव्रं तिष्ठ तिष्ठेति चाब्रवीत् ॥

On hearing those words of Trisanku crying aloud, Visvamitra (Kausika) flew into a passion and said "Steady! stay there ! "

ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः ।
 सृजन्दक्षिणमार्गस्थान्सप्तर्षीनपरान्पुनः ॥

Standing in the midst of the sages, he, with his power, was like another Creator, and he created a second set of the Great Bear constellations, known as 'the Seven Sages', in the southern part of the heavens

अन्यमिन्द्रं करिष्यामि लोकोऽवा स्यादनिन्द्रकः ।
 दैवतान्यपि स क्रोधात्स्रष्टुं समुपचक्रमे ॥

"I will make another Indra, or let the world be without Indra " Out of anger, he set out to create (new) gods.

ततः परमसन्धान्ताः सर्विमयाः सुरासुराः ।

विभ्यामिदं महात्मानममुं शुभाशुभय ययः ॥

Then were the gods and the demons along with the assemblies of the sages much confounded and they spoke these words humbly to the high-souled Visvamitra

अयं राजा मद्दामागं शुभं शपथपरिक्षितः ।

भररोरा दिव्यं यातुं तादस्यैव तपोधन ॥

"O blessed one who are rich in austerities! this king is stricken with his preceptor's curse and he does not deserve to attain with his (stricken) body to Heaven

आरादण प्रतिभाय मानृतं यनुमुत्सह ।

स्वर्गोऽस्तु सारारस्य विशद्वास्व शोभ्यतः ॥

यायस्त्वायं परिष्यन्ति तिष्ठन्पतामि सयदाः ।

मत्कृतानि सुराः सर्वे तदनुगातुमदध ॥

"After promising the ascent (to Heaven) I do not like to falsify (my promise). May (this place) be an enduring Heaven (Svarga) to this Trisanku with his (human) body And as long as the worlds endure may these things which I have created remain in their several places! All of you O gods must assent to it.

एवमुक्ताः सुरास्सर्वे प्रत्यूचुर्मुनिपुङ्गवम् ।

एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः ॥

Thus requested, all the gods answered the great sage "Let it be so, may you be happy, may these stay in their several places !

अत्राक्च्छिरास्त्रिशङ्कुश्च तिष्ठत्वमरसंनिभः ।

अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम् ।

कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं तथा ॥

"And may Trisanku, with his head pointing downwards, remain for ever, like unto a god ! and these stars shall accompany the good prince, who has accomplished his object and reached (*Svargaloka*) the heavenly world and attained fame "

विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः ।

ऋषिभिश्च महातेजा वाढमित्याह देवताः ॥

And the virtuous Visvamitra was praised by all the gods as well as by the sages, the illustrious one (*Visvamitra*) told the gods "It is well "

ततो देवा मदात्माना मुनयश्च तपोधनाः ।

जमुययागत सर्वे यद्वस्यान्ते [नराचम] ॥

Then the gods and the high-souled sages who were rich in austerities returned after the completion of the sacrifice to their several places whence they had come

विश्वामित्राऽपि धर्मात्मा मूयस्तेषु मदात्तपाम् ।

पुष्करेषु [नरयेष्ठ] दशायपरातामि च ॥

And the virtuous Visvamitra again performed great austerities in the Pushkara country for a thousand years.

अभ्यागच्छन्सुखास्सर्वे तपःफलधिकीर्षया ॥

All the gods came to him to give him the fruits of his austerities.

मध्वीत्सुमदातेजा ब्रह्मा सुखचिरं पथः ।

ऋषिस्त्यमसि मद्र ते । स्याज्जितैः कमभिः शुभैः ॥

The resplendent god Brahma spoke the very sweet words May you be happy you have become a (Rishi) sage by virtue of the pious acts of your own effort.

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात् ॥

After telling him thus, the lord of the gods went back again to Heaven.

विश्वामित्रो महातेजा भूयस्तेपे महत्तपः ॥

The glorious Visvamitra practised severe austerities again.

ततः कालेन महता मेनका परमाप्सराः ।

पुष्करेषु [नरश्रेष्ठ] स्नातुं समुपचक्रमे ॥

Then, after a great length of time, the excellent celestial damsel, Menaka, came to the Pushkara lake for bathing (in its waters).

तां ददर्श महातेजा मेनकां कुशिकात्मजः ।

रूपेणाप्रतिमां तत्र मुनिस्तामिदमब्रवीत् ॥

The glorious Visvamitra (son of Kusika) saw there Menaka who was unequalled in beauty and the sage spoke to her this:

अप्सराः स्यागच्छ तेऽस्तु वनं चेह ममाश्रमे ॥

Nymph! welcome to you live with me here in my hermitage

इत्युक्ता सा पराराधा तत्र यासम जाकरात् ॥

Thus requested that handsome lady thereupon began to reside there

तपसा हि महायिज्ञा विभ्रामि त्रमु रागतः ।

अहारात्रापदेशेन गताः संवत्सरा वरा ॥

A great obstacle to the austerities arose indeed to Visvamitra full ten years passed as if they were a single day

विनिव्वसन्मुनिपरा पद्यात्तापेन दुःखितः ॥

The good sage thereafter sighed (with grief) and was afflicted with remorse and regret

मेनका मधुरैर्यायैर्विसृज्य कुशिकात्मजः ।

कौशिकीवीरमासाद्य न रस्तेषु सुधारणम् ॥

After sending Menaka away with sweet words Visvamitra (the son of Kusika) went to the banks of the river *Kausiki* and practised very terrible austerities (there)

तस्य वर्षसहस्रेण घोरे तपसि तिष्ठतः ।

उत्तरे पर्वते [राम] सर्वलोकपितामहः ।

अत्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ॥

When Visvamitra had been engaged in terrible austerities for a thousand years in the vicinity of the northern mountain, Brahma, the grandfather of all the worlds, spoke to him who had grown rich in austerities these sweet words

महर्षे स्वागतं वत्स तपसोऽग्रेण तोषितः ।

महत्त्वमृषिमुख्यत्वं ददामि तव सुव्रत ॥

“Great sage (Maharshi)! Welcome unto you, my dear boy! I am pleased with the severe austerities practised (by you), you who are steadfast in your resolve! I bestow on you greatness as well as eminence among the sages

ब्रह्मणस्स वचः श्रुत्वा प्रत्युवाच महायशः ।

ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिश्शुभैः ।

यदि मे भगवानाह वतोऽहं विजितेन्द्रियः ॥

On hearing those words of Brahma, the glorious one (Visvamitra) replied “If the blessed One gives me the invaluable

status of Brahmarshi (Brahman sage) as the result of my pious achievements then I have indeed achieved victory over my senses.

तमुवाच ततो ब्रह्मा न तावत्स जितेन्द्रियः ।

यत्स मुनिशार्दूल इत्युच्यत त्रिदिश गतः ॥

Then Brahma told him You have not yet obtained victory over your senses continue striving my good sage! and saying this he left for Heaven

कर्णवाहुर्निपलम्बो धायुमक्षोऽचरत्तपः ।

घर्मं पञ्चतपा मूर्खो वर्षास्थाकारोसमयः ।

शिशिरे सलिलस्थायी रात्र्यहानि तपाधमः ॥

Then with arms uplifted and without having any support, the sage practised austerities remaining amidst the five hot fires in summer remaining in open space during the rains and remaining plunged in water during nights and days in winter

तस्मिन्नांतप्यमाने तु विश्वामित्रे महामुनौ ।

संभ्रमः सुमहानासीत्सुराणां वासवस्य च ॥

When the great sage Visvamisra was practising severe austerities, great commotion prevailed among the gods and Indra

रम्भामप्सरेसः शक्रः सह सर्वैर्मरुद्गणैः ।

उवाचात्महितं वाक्यमहितं कौशिकस्य च ॥

Indra, with all the gods about him, spoke to the celestial damsel (Apsaras) Rambha words which would benefit him but do harm to Visvamisra (Kausika)

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत्त्वया ।

लोभनं कौशिकस्येह काममोहसमन्वितम् ।

“Rambha! this very great work must be done by you for the sake of the gods, namely, the alluring of Visvamisra and confounding him with passion”

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम् ।

लोभयामास ललिता विश्वामित्रं शुचिस्मिता ॥

On hearing (these) words of his (Indra's), she assumed a shape unexcelled in loveliness, and with voluptuousness and sweet smiles she allured Visvamisra

सहस्राक्षस्य तत्कर्म विधाय मुनिपुङ्गवः ।

रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः ॥

The great sage Visvamitra (son of Kusika) knew it to be the work of Indra and, overwhelmed with rage he cursed Rambha

दशार्धसहस्राणि शैली स्यात्स्यसि दुर्मते ।

प्राक्ष्यस्सुमहीतेजास्तपोयलसमन्वितः ।

उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम् ॥

Evil minded girl! you shall remain as a stone (image) for ten thousand years and then a very illustrious Brahmin endowed with powers arising from practised austerities shall O Rambha, save you who are afflicted by my wrath

तस्य शापेन सहता रम्भा शैली तदाऽभवत् ॥

Because of his heavy curse Rambha then and there became a stone (image).

तावद्यावद्धि मे प्राप्तं ब्राह्मण्यं तपसाऽऽर्जितम् ।
 अनुच्छ्वसन्नभुजानस्तिष्ठेयं शाश्वतीः समाः ।
 एवं चकाराप्रतिमां प्रतिष्ठां [रघुनन्दन] ॥

“Till Brahmanhood is verily acquired by practice of austerities and is attained (by me), I shall remain steadfast without breathing and without eating for never-ending years” He made an unique vow to this effect

तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः ।
 भोक्तुमारब्धवानन्नं तरिगन्काले [रघूत्तम] ।
 इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत ॥

When the thousand years were over and the vow fulfilled, he was about to take food. Just at that moment, Indra came as a Brahmin and begged of him the food that was ready

निश्शेषितेऽन्ने भगवानभुत्तवैव महातपाः ।
 न किञ्चिदवदद्विभ्रं मौनव्रतमुपास्थितः ॥

When nothing was left of the food, the holy one (Visvamitra), who had practised

great austerities, said nothing to that Brahmin and he undertook a vow of silence.

मय धर्पसदृश वै भोज्यसन्मुनिपुङ्गवः ॥

Then for a thousand years the good sage did not breathe at all

ततो देवास्सगन्धर्वाः पन्नगोरगराक्षसाः ।

भोदितास्तेजसा तस्य पितामहमयामुधम् ॥

Then were the gods and the Gandharvas and the Pannagas and the Urugas and the Rakshasas dumbfounded by his effulgent splendour and they told Brahma, the grandfather (Pitamaha)

न दीयते यदि त्वस्य मनसा यदभीक्षितम् ।

विनाशयति त्रैलोक्यं तपसा सचराचरेम् ॥

If this person be not granted the desire of his heart he will destroy by means of his austerities the three worlds together with all things therein both animate and in nimate.

बुद्धिं न कुरुते यावन्नाशो देव महाद्युतिः ।
 तावत्प्रसाद्यो भगवानग्निरूपो महाद्युतिः ।
 देवराज्यं चिकीर्षेत दीयतामस्य यन्मतम् ॥

“ O Lord ! Before this glorious person thinks of annihilation, he must be propitiated, for, the holy one is the glorious Fire incarnate

“ If he desire the kingship of the gods, let what he desires be granted ”

ततः सुरगणाः सर्वे पितामहपुरोगमाः ।
 विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ॥

Then all the hosts of divine beings, followed by Brahma (the grandfather), spoke these sweet words to the high-souled Visvamitra

ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स सुतोपिताः ।
 ब्राह्मण्यं तपसोऽग्रेण प्राप्तवानसि कौशिक ॥

“ O Brahmarshi ! Welcome unto you We are very pleased with your austerities O Visvamitra (Kausika) ! you have through severe austerities, obtained Brahmanhood

वितामदयचः श्रुत्वा सर्वेषां च दिव्यौकसाम् ।
 कृत्वा प्रणाम मुदिता व्याजदार मदामुनिः ॥

Hearing the words of Brahma (the grandfather) and of all the gods (residents of Heaven) the great sage rejoiced and made his obeisance (to them) and said

ब्राह्मण्य यदि म प्राप्त यदाश्च परयन्तु माम् ।
 ब्रह्मपुत्रा वसिष्ठा मामेव वदतु देवताः ॥

If Brahmanhood is attained by me let the Vedas accept me O Gods! And let Vasishtha the son of Brahma say of me it is even so

ततः प्रसादिता देवैर्वसिष्ठा जपतां वरः ।
 सकृन्धकार ब्रह्मपित्रमस्तिवति चाग्रवीम् ॥

Then besought by the gods the Brahman sage Vasishtha who was first among those who offer prayers became a friend and said "let it be so"

ब्रह्मर्षिस्त्वं न सन्देहः सर्वं संपत्स्यते तव ।

इत्युत्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम् ॥

“You are a Brahman sage (Brahmarshi), no doubt, everything will become possible for you.” So declaring, all the gods went back whence they came.

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम्।

कृतकामो महीं सर्वां चचार तपसि स्थितः ॥

And the righteous Visvamitra, who was firm in practising austerities, having obtained supreme Brahmanhood, travelled all over the earth, with his longing satisfied.

श्रीः

॥ साकुन्तला ॥

SAKUNTALA

—

[The story of Sakuntala is condensed in Sri Vyasa's own words from the Adi Parvan chapters 89-100 of the Mahabharata. The reader will note that Kalidasa's famous play differs in many respects from this plain unvarnished tale whose purpose is to emphasise the prime duty of speaking the truth and of keeping promises solemnly made. There are a few super-natural occurrences in this epic version: the inordinately long time that sage Kanva takes to gather fruits which allowed his daughter scope to enter into a Gandharva marriage with Dushyanta; the duration of Sakuntala's pregnancy which lasts three years and the asariri voice from the sky testifying in favour of Sakuntala but they do not in any way affect either the simple beauty of the tale or its central purpose of pointing a moral. The asariri voice is the Indian poet's way of emphasising the truth that God speaks to us through the voice of conscience.]

पौरवाणां वंशकरो दुष्यन्तो नाम वीर्यवान् ।

चतुर्भागं भुवः कृत्स्नं यो भुङ्क्ते मनुजेश्वरः ॥

The valiant Dushyanta was the founder of the line of Paurava kings, he, the lord of men, enjoyed the entire fourth share of the earth's produce

स कदाचिन्महाबाहुः प्रभूतबलवाहनः ।

निर्ययौ परमप्रीत्या वनं मृगजिघांसया ॥

Once upon a time, that strong-armed one, accompanied by a big army and many chariots, started in great joy for the forest to hunt the deer.

चचार स विनिघ्नन्वै वन्यांस्तत्र मृगद्विजान् ॥

And he wandered there, killing the animals and birds of the forest

मृगाननुचरन्वन्याञ्श्रमेण परिपीडितः ।

मनोरमं महेष्वासो विवेश वनमुत्तमम् ॥

Overcome with exhaustion, in tracking the animals of the forest, the great bowman entered a most lovely grove

तत्रायम भगवत् पादपस्य मद्वात्मना ।
 भलकृत द्वीपवत्या मालि पा रम्यसीत्या ।
 नरनारायणस्याम गङ्गव्यापशाभितम् ॥

Therein was the hermitage of the high
 souled Bhagavan Kasyapa beautified by the
 Malini with its lovely banks and islands
 as the hermitage of Nara and Narayana is
 beautified by the Ganges

आसाद्य राजलिङ्गानि साऽपनीय नराधिपः ।
 पुतादितसदायद्य स धियेशारिहा शुभम् ॥

Reaching (that place) the king took off
 the emblems of royalty then he (the des-
 troyer of foes) entered that blessed place
 accompanied by his (Purohita) priest.

साऽपश्यमानस्तमूर्ध्नि द्रुम्य दृष्ट्वा तथाऽऽश्चमम् ।
 उवाच च इद्रेत्युच्चैर्धन मनादयन्निष ॥

Not finding the sage and seeing that the
 hermitage was empty he called aloud
 "Who is here? as if causing the forest
 to resound

श्रुत्वाऽथ तस्य तं शब्दं कन्या श्रीरिव रूपिणी ।
निश्चक्रामाश्रमात्तस्मात्तपिसीवेषधारिणी ॥

Then, on hearing his voice, a maiden, lovely like (the Goddess) Lakshmi, attired in the garb of an ascetic, came out of that hermitage

सा तं दृष्ट्वैव राजानं सर्वलक्षणपूजितम् ।
यथावदर्चयित्वाऽथ पृष्ट्वा चानामयं तदा ।
उवाच समयमानेव किं त्वं कार्यं चिकीर्षसि ॥

As soon as she saw that king blessed with all auspicious (*Lakshanas*) marks, she paid him due reverence, and then she made enquiries about his welfare and asked him, as if gently smiling "What is it you desire to be done?"

तामब्रवीत्ततो राजा कन्यां मधुरभाषिणीम् ।
दुष्यन्त इति मे नाम सत्यं पुष्करलोचने ।
आगतोऽहं महाभागमृषिं कण्वमुपासितुम् ॥

Then the king told that maiden of sweet speech "O girl with eyes like blue lotuses, in truth, my name is Dushyanta I came to wait upon the blessed sage Kanva."

सकुन्तला—

गता पिता मे भगवा कलान्यादनुमाभमात् ।
मुद्वे सप्रतीक्षस्य द्रष्टास्येनमुपागतम् ॥

SAKUNTALA —

My father the holy one has gone out of the hermitage to gather fruits. Please wait for a while and you can see him return."

राजा—

का त्व कस्यासि सुश्रीणि किमर्थं आगता यमम् ।
क्षान्नादेय दि शुभे त्वया मेऽपहृत मनः ।
न मेऽन्यथा क्षत्रियाया मना जातु प्रपतते ॥

THE KING —

Who and whose are you lady with lovely hips? And for what purpose have you come to the forest? My mind has indeed been carried away by you good lady at the mere sight of you. And it never dwells on one who is not a Kshatriya lady."

शकुन्तला

कण्वस्याहं भगवतो दुष्यन्त दुहिता मता ॥

SAKUNTALA

"I am regarded, O Dushyanta, as the daughter of Bhagavan Kanva"

राजा

ऊर्ध्वरेता महाभागे भगवान् लोकपूजितः ।

कयं त्वं तस्य दुहिता संशयो मे महानिह ॥

THE KING

"Good lady, the Bhagavan who is revered by the world is (*Urdhwa-reta*) a life-long celibate. How can you be his daughter? I doubt it very much"

शकुन्तला

ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।

तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ॥

SAKUNTALA —

A certain sage came here and enquired about my birth. O king, listen to what the Bhagavan told him.

तप्यमानः किल पुरा विश्वामित्रा महत्तपः ।

सुसुरा तापयामास शक्र सुखगणेश्वरम् ॥

When Visvamisra of high austerities was practising penance long ago he deeply pained Indra the lord of all the gods

भीतः पुरन्दरस्तस्मान्मेनका मिदमब्रवीत् ।

विश्वामित्रस्तु दुर्धर् उग्रो तपसि पतते ।

चर तस्य तपोविम तपसस्त नियतय ॥

Afraid of him Indra spoke this to Menaka The imperturbable Visvamisra is engaged in severe penance Cause hindrance to his austerities and turn him away from his penance

तथेत्युक्त्वा ययौ साऽथ माम्रीदृदपिसन्निधौ ।

तस्या रूपगुणान् दृष्ट्वा स तु कामधरा गतः ॥

Saying So be it she went away and then appeared sporting in the presence of the sage. On seeing the excellences of her form he was overpowered by desire

जनयामास स मुनिर्मेनकायां शकुन्तलाम् ।
जातमुत्सृज्य तं गर्भं मेनका मालिनीमनु ।
कृतकार्या ततस्तूर्णमगमच्छक्रसंसदम् ॥

“The sage begot Sakuntala of Menaka
Her task accomplished, Menaka left the
new-born baby beside the Malini, and
thence returned quickly to the court of
Indra

उपस्रष्टुं गतश्चाहमपश्यं शयितामिमाम् ।
आनयित्वा ततश्चैनां दुहितृत्वे न्यवेशयम् ॥

“And I went there to bathe and saw
this child laid on the ground And
bringing her thence, I adopted her as
my daughter

निर्जने तु वने यस्माच्छकुन्तैः परिवारिता ।
शकुन्तलेति नामास्याः कृतं चापि तवो मया ॥

“And as she was tended by young
birds (*sakuntas*) in that uninhabited forest,
the name ‘Sakuntala’ was given to her
by me”

एवमाचष्ट वृष्टस्तन् मम जन्म मदर्थये ।

सुता कण्वस्य मामेध विद्धि त्वं मनुष्माधिप ॥

Thus he spoke to that great sage of my birth when questioned about it. Thus know me O lord of men to be the daughter of Kanva.

पुन्यन्तः—

सुख्यं राजपुत्री त्वं यथा कन्याणि मापसे ।

माया मे मघ सुधाणि सर्वं राज्यं तयास्तु मे ।

गान्धर्वेण विवाहेन गान्धर्व्यं श्रेष्ठं उच्यते ॥

DUSHYANTA —

Good lady from what you say it is very clear that you are a king's daughter. Lady of lovely hips be my wife let my entire kingdom be yours let us wed according to the Gandharva form of marriage. Gandharva is declared to be the best form.

शकुन्तला

पिता हि मे प्रभुर्नित्यं दैवतं परमं मम ।

यस्यै मां दास्यति पिता स मे भर्ता भविष्यति ॥ १७

SAKUNTALA

“ My father, certainly, is my master and is ever my supreme deity He on whom he bestows me, shall be my husband

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुत्रस्तु स्थाविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥

“ The father protects one during infancy, the husband when one is in the prime of life and the son when one has attained to old age A woman can have no independence

अमन्यमाना राजेन्द्र पितरं मे तपस्विनम् ।

अधर्मेण हि घर्भिष्ठ कथं वरमुपासहे ॥

“ Without paying regard to my saintly father, O best of kings, how can I, contrary to Dharma, accept a bridegroom, O most virtuous one ! ”

दुष्प्रवृत्ताः—

आत्मना यं धुपारमैव गतिपारमैव आत्मनः ।
आत्मनैवात्मना दानं यत्तुमदसि धर्मतः ॥

DUSPRIVANTA —

“Oneself only is one's kith and kin
and oneself only is the refuge of oneself
According to Dharma you can make a
gift of yourself by yourself”

यदुष्प्रवृत्ताः—

यदि धर्मय एतदेव यदि आत्मा प्रभुमम ।
प्रदाने पौरुषद्येष्टं शृणु मं समयं व्रता ॥

SAKUNTALA —

If this indeed is the path of Dharma and
if I have power over myself listen O Lord
to the stipulation attached to (my) gift
(of myself) O best of the Pauravas!

मयि जायेत यः पुत्रः स मयेत्यदमन्तरः ।
युयराजा मदारारजं सत्यमेतद्व्रथीमि ते ॥

“The son who may be born of me shall
become your successor O great king he
shall be the Crown Prince (*Yuvaraja*)
What I tell you now is immutable

वैवाहिकीं क्रियां सन्तः प्रशंसन्ति प्रजाहिताम् ।

लोकप्रवादशान्त्यर्थं विवाहं विधिना कुरु ॥

“ Good people praise the observance of the marriage rites as conducive to the welfare of the progeny. For the sake of allaying the talk of people, duly perform the marriage rites.”

एवमस्त्विति राजर्षिस्तामनिन्दतगामिनीम् ।

पुरोहितं समाहूय कृतकौतुकमङ्गलः ।

जत्राह विधिवत्पाणानुवास च तथा सह ॥

‘So be it’, said the royal sage to that lady whose conduct was above reproach, and, fetching the priest, he performed the auspicious wedding ceremony, and took her by the hand, according to the prescribed rule, and stayed with her

प्रेषयिष्ये तवार्थाय वाहिनीं सूतमागधैः ।

सर्वमङ्गलसत्कारैः प्रापयिष्ये नृपात्मजे ॥

“ I shall for your sake send my army together with bards and soothsayers, and, with all auspicious rites of welcome, I shall receive you, O princess! ”

इति तस्याः प्रतिश्रुत्य प्रविवेश स्वकं पुरम् ॥

Having assured her thus, he returned to his city.

ततो मुहूर्ते याते तु कण्ठोऽप्याश्रममागमत् ।
 राकुन्तला च पितरं द्विधा नोपजगाम तम् ।
 स तदा व्रीडितां हृष्टा ऋषिस्ता मत्यमापत ॥

Then after an hour had passed Kanva returned to the hermitage and Sakuntala did not, on account of her shyness, go near her father. Then that sage seeing that she was shy spoke to her

सव्रीडैव च दीर्घायुः पुरेव भविता न च ।
 शृणु कथय रम्भोर मात्रास्य च प्रकल्पय ॥

Longlived one! you are indeed shy and not as before. Tell me girl what happened. And do not entertain any fear

ततः कृच्छ्रावतिश्रमा सव्रीडोवाच काश्यपम् ॥

Then with great difficulty that lady lovelier on account of her modesty told (Kasyapa) Kanva

तात सर्वं तु यद्गूढं दिव्यज्ञानेन पश्यसि ।
 भवत्यस्तत्रियकुले प्रसादं कर्तुमर्हसि ॥

Father in your divine wisdom you see all that has happened. Upon the Kshatriya family you must bestow favours and freedom from (all) fear

Then (Dharmatma Kasyapa) the virtuous Kanva knew everything by means of divine vision and after considering that it accorded with the best Dharma and that Dushyanta's mind had not swerved from Dharma he touched her for her purification saying thus What has been done ignoring me by you of royal lineage today this union with a man is not a breach of Dharma. Lucky girl there is no cause for fear do not grieve. What has been done is quite the proper thing. The Gandharva marriage is said to be the best for Kshatriyas especially when it has been done according to the prescribed rites. You will have a goodly son. Dushyanta the best of men is a high souled and virtuous person (*Dharmatma*). Your son will be born a great soul and his fame will be great. My lovely girl for your sake I am only pleased with him. From today you are the queen of the great Dushyanta. Adopt that mode of life which is the mode of life of chaste wives devoted to their husbands.

स्पृष्टमात्रे शरीरे तु परं हर्षमवाप सा ॥

At the mere touching of her body (by the sage), she was transported with great joy.

प्रतिक्षाय च दुष्यन्ते प्रतियाते दिने दिने ।

गर्भश्च ववृधे तस्यां राजपुत्र्यां महात्मनः ॥

After Dushyanta had made the promise and left the place, the child of that hero grew day by day in the womb of that princess

दिनान्पक्षानृतून्मासानयनानि च सर्वशः ।

गण्यमानानि वर्षाणि व्यतीयुस्त्रीणि [भारत] ॥

Days, fortnights, seasons, months, and half-years three years in all elapsed even as they were counted (by Sakuntala, day after day).

त्रिषु वर्षेषु पूर्णेषु प्राजायत शकुन्तला ।

जाते तस्मिन्नन्तरिक्षात्पुष्पवृष्टिः पपात ह ॥

When three years were completed, Sakuntala gave birth (to a son), when he was born, a rain of flowers fell from the sky

गायन्निमधुर तत्र द्यौः नानाऽभ्युपास्य द ।
 शकुन्तले तय सुतश्च यती मधिष्यति ।
 बल तेजश्च रूप च न सम भुवि केनचित् ॥

While the gods were there singing sweetly
 Indra spoke in blessing Sakuntala
 your son will become an emperor His
 form strength and splendour would not be
 matched by anybody in this world "

शकुन्तला च सञ्छ्रुत्वा पर दयमयाय सा ॥

When Sakuntala heard it she was
 transported with great joy

जातकमादिसंस्कारं यथा पुण्यवती परा ।
 तस्याय कारयामास स तत्राहु व्यवर्धत ॥

Then Kanva, the best of virtuous men
 caused the performance of the holy rites
 (Samskaras) beginning with Jatakarma (the
 ceremonials at the time of birth) for that
 child and the child grew up quickly in
 that place

ऋषेर्मयास्तु दुष्यन्तः स्मरन्मैवाह्वयत्तदा ।

गते काले तु महति न सस्मर तपोधनाम् ॥

At first, on account of fear of the sage, Dushyanta, even though he remembered her, did not send for her, and when a long period of time had elapsed, he forgot the hermit-girl.

षड्वर्षेषु ततो बालो व्याघ्रान् सिंहान् वृकांस्तथा ।

बलान्भुजाभ्यां संगृह्य बलवान् संनियम्य च ।

बध्वा वृक्षेष्वश्रमस्य क्रीडन्स परिधावति ॥

Then, when six years old, the boy caught forcibly with his arms tigers, lions and also wolves, and being strong, he kept them in restraint, tying them to the trees of the hermitage, and gambolled with them in sport.

ततोऽस्य नाम चक्रुस्ते कण्वाश्रमनिवासिनः ।

कण्वेन सहिताः सर्वे दृष्ट्वा कर्मातिमानुषम् ।

अस्त्वयं सर्वदमनः सर्वं हि दमयत्यसौ ॥

Then all the residents of the hermitage of Kanva, along with Kanva, saw the superhuman doings of that child, and

they gave him a name May this child
be called (Sarvadamana) All tamer for he
is able to control everything "

स सर्वदमना नाम कुमारस्त्वमप्यसि ।

त्रिकुमेणोज्जसा चैव बलेन च समन्वितः ॥

That child obtained the name
Sarvadamana And he was full of valour
energy and strength

अप्रेषयसि दुष्यन्ते चिन्तया सममिहृताम् ।

सकुन्तला समाहूय कथ्या यच्चनमप्रयोत् ॥

As Dushyanta did not send for her
Kanya summoned Sakuntala who was
overwhelmed with care and spoke these
words

गत्याऽऽराधय राजानं दुष्यन्तं हितकाम्यया ।

दौष्यन्ति यौधराम्यस्ये दृष्ट्वा प्रीतिमयाप्त्यसि ॥

Go and serve the king Dushyanta
desirous of doing him good You will
obtain satisfaction on beholding Dushyanta's
son on the throne as the Crown Prince

एवमुक्त्वा सुतां तत्र पौत्रं कण्वोऽभ्यभाषत ॥
परिष्वज्य च बाहुभ्यां मूर्धन्युपाव्राय पौरवम् ।

After speaking thus to his daughter,
Kanva addressed his grandson the Paurava
prince, clasping him in his arms and
smelling his head caressingly

सोमवंशोद्भवो राजा दुष्यन्त इति विश्रुतः ।
तस्याग्रमहिषी चैषा तव माता शुचिव्रताः ॥

“Born in the lineage of the Moon is the
famous king Dushyanta And this, your
mother, pure and of righteous conduct, is
his foremost queen

गन्तुकामा भर्तृपार्श्वं त्वया सह सुमध्यमा ॥

“This lady of slender waist desires to go
along with you to her husband's side

गत्वाऽभिवाद्य राजानं यौवराज्यमवाप्स्यसि ॥

“Going there and making obeisances to
the king, you will obtain the status] of
Crown Prince

पितृपैतामहं राज्यमातिष्ठस्व स्वभावतः ।
तस्मिन्काले स्वराज्यस्यो मामनुस्मर पौरव ॥

May you as is proper attain to the kingdom of your father and grand father and then when you are established in your own kingship O Paurava remember me."

अभिवाद्य मुनेः पादौ पौरवा राज्यमग्रधीत् ।
एव पिता मम धर्म्ये एव माता एव गतिश्च मे ।
न चान्य पितर मन्ये त्याभूते तु महातपः ।
सर्वं श्रुत्वा पुण्यमिह लोके परम्वरम् ।

शकुन्तला भर्तुकामा स्वयं यातुं यथेष्टतः ।
अहं श्रुत्वापरां पादमूले धत्तामि वः ॥

The Paurava prince fell down in reverence at the feet of the sage and spoke these words You are my father O Brahmin sage you are my mother and my refuge also Performer of great penances! I do not think of any other except you as my father Service to you is holy in this world and in the world hereafter Let Sakuntala, desirous of her husband go as she pleases. I shall remain here where your feet rest, fully engaged in attendance upon you.

कण्वः

दौहित्रो मम पौत्रस्त्वमिलिलस्य महात्मनः ।
शृणुष्व वचनं सत्यं प्रव्रीमि तवानव ॥

KANVA

"You are my daughter's son and the son's son of the great Ilila Listen to my words, I speak the truth to you, O blameless one!"

अभिवाद्य मुनेः पादौ गन्तुमैच्छत् स पौरवः ।

That Paurava prince bowed at the feet of the sage and agreed to start.

शकुन्तला च पितरमभिवाद्य कृताञ्जलिः ।

प्रदक्षिणीकृत्य तदा पितरं वाक्यमब्रवीत् ॥

And Sakuntala, with palms folded in adoration, bowed to her father, and, after going round him in *pradakshina* spoke these words

अज्ञानान्मे पिता चेति दुष्टानां वाऽपि चानृतम् ।

अकार्यं वाऽप्यनिष्टं वा क्षन्तुमर्हति तत्त्वान् ॥

"On account of my ignorance and regarding you as my father, whatever harsh or false words I have spoken or whatever acts improper or against your wishes I might have done, honored Sir, you must forgive all"

मनुष्यमायासु पश्यादपि मुनिरभूयपतयत् ॥

And being human the sage hankers too
let fall some tears

अभ्यस्ता शत्रुनैतासु च दासिणी तामुनीर ।

दाम्नान्त जाम्भमाह्वय च । प्यादिदमर्षीत् ॥

Then calling to his side the slaves who feed
on water alone and those who feed on air
alone and those who feed only on dry leaves
and those who have controlled their senses
and grown thin and emaciated he spoke
this with feeling

मया तु भ्रात्रिणा निष्य मम पुत्री पत्राभिर्या ।

यमे जाता विदूया न म न जानाति किं न ॥

My same worthy daughter has ever been
fondled by me. She was born in the
forest and she grew here and he knows
nothing (of the world without).

आभमासु यगा सर्वशीपता शत्रिपालयम् ।

प्रतिष्ठाम पुरघट गङ्गायमुत्तरेण ॥

तत्र सहस्रभावाद्य निषण्य तपोधनाः ।

"Let her be led by you all from this
hermitage to that warriors' residence the
excellent city of Pratishthana at the con-
fluence of the Ganges and the Jumna.
On reaching that confluence there you
may return O sages!"

तथेत्युक्ता च ते सर्वे प्रानिष्ठन्त महौजसः ।

शकुन्तलां पुरस्कृत्य दुष्यन्तस्य पुरं प्रति ॥

Saying 'So be it', all those illustrious sages left for Dushyanta's city with Sakuntala before them

ते वनानि नदीः शैलान्गत्वा चैव गतश्रमाः ।

शनैर्मध्याह्नवेलायां प्रतिष्ठानं समाययुः ॥

Crossing the forests, rivers, and hills, they felt tired, and slowly at noon-tide they reached Pratishtana

तस्मिन्नगरमध्ये तु राजवेश्म प्रतिष्ठितम् ॥

तस्य मध्ये सभा दिव्या नानारत्नविभूषिता ॥

And in the centre of that city was the royal palace located In the middle of that palace was a celestial hall decorated with a variety of gems

तस्यां सभायां राजर्षिः सर्वालंकारभूषितः ।

संस्तूयमानो राजेन्द्रः सूतमागधवन्दिभिः ॥

सुखासीनोऽभवद्राजा तस्मिन्काले महर्षयः ।

शकुन्तानां स्वनं श्रुत्वा निमित्तज्ञास्त्वलक्षयन् ॥

रायुन्तले निमित्तानि रामनानि स्रग्मि ना ।
 पायमिद्धि पद्मने भूय राणी मपिष्यमि ॥
 मस्मिस्तु दिवसे पुत्रा पुयराजा मपिष्यति ।
 पुष्पशम नात्र तत्त्वमिति रासनम् ॥
 गमिष्यामा एते तस्माद्ग्रायमुनमहमम् ।
 पयमुत्तया मुनिगणाः प्रतिजम्बुद्वीपगतम् ॥

In that hall was the royal sage adorned
 with all ornaments that best of kings was
 praised by the bards and soothsayers (the
 Sutas the Magadhas and the Vandins) the
 King was sitting there in comfort when the
 great sages heard the chirps of young birds
 and being well versed in augury noted
 them Sakuntala these auguries are sus-
 picious to us They tell us that our task
 will be accomplished You shall soon
 become the queen and even today your
 son will become the Crown Prince
 (Yuvaraja) It is ordained that there should
 be no entry into cities (by ascetics) So
 we go back to the forest at the confluence
 of the Ganges and the Jumna " So saying
 the group of sages returned as they came

गतान्पुनिगणान्दृष्ट्वा धृतिमालम्ब्य दुःखिता ।
पुत्रेणैव सहायेन सा जगाम शनैश्शनैः ॥

Seeing the groups of sages go away,
she gathered courage, though sad at heart,
and proceeded, by slow steps, accompanied
only by her son

अदृष्टपूर्वान्पश्यन्वै राजमार्गेण पौरवः ।
हर्म्यप्रासादचैत्यांश्च सभा विस्मयमागतः ॥

That Paurava prince walked along the
royal highway, seeing things not seen (by
him) before, palaces, mansions (terraces),
temples and halls, and he was struck
with wonder

सर्वे ब्रुवन्ति तां दृष्ट्वा पद्महीनामिव श्रियम् ।
पुनःपुनरवोचंस्ते शाकुन्तलगुणानपि ॥

Everyone said on seeing her "She is
like (the Goddess) Lakshmi without the
lotus", and again and again, they praised
the excellent qualities of Sakuntala's son
also

सिद्धारस्काः सिद्धयलः सिद्धयि नान्तगाम्ययम् ।

राजलक्षणयुक्तश्च राजधीश्यास्य लक्ष्यते ॥

His chest is like a lion's. He has a lion's strength and a lion's gait. He has the distinguishing marks of a king (on his person). The grace of royalty is seen in him.

आकारेण च रूपेण शरीरेणापि तेजसा ।

दुष्यन्तेन समा ह्येष फस्य पुत्रा भविष्यति ॥

"In form and appearance and even in the shape of his body and in splendour this person is equal to Dushyanta. Whose son may he be?"

एष ध्रुवन्तस्सस्नेहा अनुजग्मुः शकुन्तलाम् ।

पौराणा तद्वचः श्रुत्वा सूर्ष्णीभूता दापुन्तला ॥

So saying they followed affectionately behind Sakuntala. Hearing those words of the citizens, Sakuntala remained silent.

यस्मिन्नाह समासाद्य पिबला सा भूपात्मजा ।

अभिष्टुत्य च राजानं यद्विता सा प्रयेदिता ॥

On reaching the door of the palace that princess became agitated and confused. She was announced to the king by persons running up to him and she was asked to go in.

पूजयित्वा यथान्यायमब्रवीत्तं शकुन्तला ।

अभिवादय राजानं पितरं ते ददव्रतम् ।

एवमुक्त्वा सुतं तत्र लज्जानतमुखी स्थिता ॥

After rendering him due obeisance, Sakuntala said "Bow down to the king, your father, who is firm in his resolve" So telling her son, she stood there with her face bent down in modesty.

स्तम्भमालिङ्ग्य राजानं प्रसीदस्वेत्युवाच सा ॥

She clung to a pillar and told the king "Be gracious (to me)"

शकुन्तलोऽपि राजानमभिवाद्य कृताञ्जलिः ।

दर्शेणोत्फुल्लनयनो राजानं चान्ववैक्षत ॥

And the son of Sakuntala bowed to the king with his palms folded in adoration and looked at the king with eyes which were wide open with rapturous delight

दुष्यन्तो धर्मबुद्ध्या तु चिन्तयन्नेव सोऽब्रवीत् ॥

And Dushyanta, after considering the proper course of conduct (Dharma) and thinking about it, said

किमागमनकार्यं ते ब्रूहि त्वं परधर्जिनि ।

करिष्यामि न सन्देहः सपुत्राया विरोपतः ॥

Tell me fair lady what the object of your coming is. Without doubt, I shall do what you desire me to do especially as you are the mother of a son.

राकुन्तला—

मसीधस्व महाराज वक्ष्यामि पुत्रेवात्म ।

एष पुत्रो हि ते राजन् मन्युत्पन्नः परन्तपे ॥

तस्मात्पुत्रं यथा राजन्यौघराज्येऽभियिष्यताम् ।

मया समागमे पूर्वं कृतस्तु समयस्तथा ॥

तत्त्वं स्मर महाराजो कण्वाद्यमपदं प्रति ॥

SAKUNTALA —

Mighty king, be gracious O best of men I shall tell you. This is indeed your son O king born of me O destroyer of enemies. Therefore O king let your son be crowned by you as the Crown Prince That is the promise made by you when long ago you met me O mighty warrior remember what happened in the hermitage of Kanva.

स धारयन्मनस्येनां सपुत्रां सस्मितां तदा ।
तदोपगृह्य मनसा चिरं सुखमवाप सः ॥

Then thinking deeply in his mind about her and her son and her smile and, convinced of the truth in his mind, he was happy for a long while

सोऽथ श्रुत्वाऽपि तद्वक्त्यं तस्या राजा स्मरन्नपि
अप्रवीन्न स्मरामीति त्वया भद्रे समागमम् ॥

And then, although he heard that speech and although he remembered her, the king said "I do not remember, good lady, my meeting you"

एवमुक्ता वरारोहा व्रीडितेव मनरिवनी ।
सा मुहूर्तमिव ध्यात्वा दुःखामर्षसमन्विता ।
भर्तारमभिसंप्रेक्ष्य यथान्यायं वचोऽप्रवीत् ॥

Thus addressed, that beautiful lady was somewhat abashed, but being noble, considered it deeply for a while, and, overwhelmed with sorrow and anger, looked at her husband and spoke these words with due propriety

जानन्नपि मदीराज वस्मादेव प्रमायमे ।

म आनामीति मिश्रद् यथाऽम्यः प्राश्नस्तथा ॥

"Mighty king even after knowing every thing why do you speak thus and say Without a doubt I do not know even as an ordinary rustic would say

तस्य ते हृदय पेद सत्यस्यैवानृतम्य च ।

साति । एव कस्याप्यमात्मानमयमन्यसे ॥

Your heart knows of the truth and the untruth You are indeed showing disrespect to the auspicious all witnessing soul.

मन्यसे पापकृ एतया न वधिद्वेष्टि मामिति ।

यिदन्ति चैव दयाञ्च यद्येवान्तरपूरः ॥

When committing a sin you imagine Nobody knows me But the gods know it as well as that Person who dwells within (you).

गती रूपञ्च चष्टा च भावर्ता लक्षणाणि च ।

पितृणां यानि दृश्यन्ते पुत्राणा भति तानि च ॥

"Gait, appearance gesture and movement of limbs curls and marks or indications—those characteristics that are seen in the fathers are found in the sons

स त्वं सुनुमनुप्राप्तं साभिलापं मनरिवनम् ।

प्रेक्षमाणं कटाक्षेण किमर्थमवमन्यसे ॥

“ Why do you disregard your son who has come to you, who is full of affection for you, who is noble minded and who is looking at you from the corners of his eyes ?

त्वदङ्गेभ्यः प्रसूतोऽयं पुरुषात् पुरुषः परः ।

सरसीवामलेऽऽत्मानं द्वितीयं पश्य ते सुतम् ॥

“ This person is born of your limbs, a man from a man Behold your son as your second self, your reflection, as it were, in the clear waters of a lake

मृगापकृष्टेन हि वै मृगयां परिधावता ।

अहमासादिता राजन् कुमारी पितुराश्रमे ॥

“ When, O king, in the quick pursuit of an antelope you were riding fast, I, a maiden in my father's hermitage, came into your hands.

गा चर्येण विधादेम विधिना पाणिममदीः ।

And you clasped my hand according to prescribed rites in the Gandharva form of marriage.

साऽह कुल च शील च सत्ययादित्यमात्मना ।

स्यधर्मे च पुरस्तत्य त्यामघ शरण गता ॥

I have now come to you for refuge placing reliance on (the nobility of) your family good conduct, truthfulness and (your adherence to) your own Dharma

तस्मात्प्रार्हसि सधृत्य परित्यक्तुमुपस्थिताम् ।

काम त्याया परित्यक्ता मामिष्याम्यद्यमाश्रमम् ।

इमं बालं तु सत्यं नान्यस्यात्मजमात्मना ॥

Therefore after making a promise you may not abandon her who attends on you well abandoned by you I may go back to the hermitage But this child your son you cannot, on your soul reject.

दुष्यन्तः

जातिश्चापि निकृष्टा ते कुलीनेति विजल्पसे ।
अश्रद्धेयमिदं वाक्यं गम्यतां यत्र चेच्छसि ॥

DUSHYANTA

“Your birth is of the lowest and you prate that you are of noble birth I do not believe these words You may go where you please”

शकुन्तला—

ममैवोद्विच्यते जन्म दुष्यन्त तव जन्मतः ।
क्षितौ चरसि राजस्त्वमन्तरिक्षे चराम्यहम् ।
आवयोरन्तर पश्य मेरुसर्षपयोरिव ॥

SAKUNTALA

“My birth is indeed superior to your birth, O Dushyanta You walk on the earth, O king, I move about in the sky Look at the difference between us, as between the Meru mountain and a mustard seed.

विरूपो यावदादर्शे नात्मनो वीक्षते मुखम् ।
मन्यते तावदात्मानमन्येभ्यो रूपवत्तरम् ॥

“As long as an ugly person does not look at his own face in a mirror, so long does he consider himself as being more handsome than others

सर्वपेक्षाधिगमन सपत्नीर्थायगादनम् ।

सत्यस्यैव च राजेन्द्र फला नादति षाडशीम् ॥

"Studying all the Vedas or bathing in all the holy waters is not worth O best of kings even a sixteenth part of the merit of speaking the truth

न हि तीव्रतर पापमनृतादिदं विद्यते ।

No sin is known to be more deadly than untruth

राज सत्यं परो धर्मः सत्याच्च समयः परः ।

मा त्याक्षः समयं राजन्सत्यं सङ्गतमन्यु ते ॥

Truth is the highest Dharma O king Keeping the plighted word of a stipulation is higher than truth Do not O king break the plighted stipulation May truth be coupled with you.

अनृतश्चेत् प्रसङ्गस्ते अद्वासि न चेत्स्ययम् ।

असाक्षिणी मन्दमा ।। गमिष्यामि यथा गतम् ॥

If your association be with untruth and if you yourself do not believe me I who am without witnesses am unfortunate and I will go the way I came."

एतावदुत्तवा वचनं प्रातिष्ठत शकुन्तला ।
अथान्तरिक्षे दुष्यन्तं वागुवाचाशरीरिणी ॥

Having said so far, Sakuntala rested,
waiting Then a voice from heaven, not
proceeding from anyone, addressed
Dushyanta

भरस्व पुत्रं दौष्यन्ति सत्यमाह शकुन्तला ।
भर्तव्योऽयं त्वया यस्मादस्माकं वचनादपि ।
तस्माद्भवत्वयं नास्ना भरतो नाम ते सुतः ।
भरताङ्गारती कीर्तिर्यनेद भारतं कुलम् ॥

"Support your son Daushyanti. Sakuntala
spoke the truth As this child is to be
supported by you and also because
we say so, let him (your son) be called by
the name of Bharata From Bharata
will spread the fame that pertains to this
Bharata family "

एवमुक्त्वा ततो देवाः पुष्पवृष्टिं ववर्षिरे ॥

So saying, the gods rained flowers on
him

तच्छ्रुत्वा पौर्या याप्य मगम्य गृक्षीरसः ।

पुरादितममात्स्यां स नृपाऽमर्षादिदम् ॥

Then the Paourava king hearing that speech bowed down to the gods and was full of joy and he told his priests and ministers this —

अदमप्येवमप्यैन जागामि सुतमात्मजम् ।

यत्तद य एनादस्या गृक्षीरामिममात्मजम् ।

मयेहि शब्दा भावः सैव पुरा भवेदयम् ॥

I too know this child in this manner to be my son born of myself. If on account only of this lady's words I had accepted this child as my son there would have been doubt among the people and it would not have been so clearly beyond doubt as now

तां विज्ञात्वा तदा राजा प्रतिजग्मात् स सुतम् ।

मूर्ध्नि चैन ममाग्राय मस्नेद परिरूप्यजे ॥

Then that king having tried her accepted him as his son and smelling his head caressingly embraced him with affection

स'भार्यामिब्रवीच्चैव सान्त्वपूर्वमिदं वचः ।

लोकस्यायं परोक्षस्तु संबन्धो नौ पुराऽभवत् ॥

कृतो लोकसमक्षोऽद्य संबन्धो वै पुनः कृतः ।

शङ्केत वाऽयं लोकोऽथ स्त्रीभावान्मयि सङ्गतम् ।

तस्मादेतन्मया चापि तच्छुद्ध्यर्थं विचारितम् ॥

And he told his wife these words with a view to conciliating her

“The union between us which happened of old was not in the presence of the people Union again takes place today in the presence of the people This world might have doubted your union with me, because (of its suspicion) of the nature of women Therefore you were questioned by me with a view to establish the truth beyond doubt.

पुत्रश्चायं वृतो राज्ये त्वमग्रमहिषी भव ॥

This son is invited to the kingship, and you become my first and foremost queen.

यच्च शोभनयोऽस्मि तत्तान्त त मया शुभे ।

त्ययाऽप्येव पिशाच इति दन्तव्यं मम दुष्टम् ॥

What you spoke to me in anger
good lady is forgiven by me By you
also must likewise be forgiven the cruel
words I used O lady with large broad
eyes

यमुपस्था तु राजर्षिन्नामनिन्दितगामिनीम् ।

तताऽभ्रमदिर्यं कृत्वा पुत्रं चाबुक्ताल तदा ।

मरुतं नामतः कृत्वा यौयनाज्यऽभ्ययेद्यत् ॥

Having spoken thus to that lady of
blameless conduct he made her his chief
queen and having given the name of
Bharata to his son by Sakuntala he
crowned him as Yuvaraja (Crown Prince)

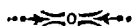
मरुते मात्मावेदं कृतकृत्याऽभेवधृष्टम् ॥

After resting the burden (of kingship)
on Bharata the king was as one whose
purpose in life had been accomplished

॥ श्रीः ॥

॥ सावित्र्युपाख्यानम् ॥

SAVITRI



[The story of Savitri, the ideal wife, is told by the sage Markandeya to Yudhishtira, the eldest of the Pandava princes. The Upakhyaṇa occurs in the Vana Parvan of the Mahabharata and covers chapters 294 to 300. When king Asvapati prays for sons, the Goddess Savitri seems reluctant to grant his prayer, giving him a daughter instead. The reason for this reluctance appears to be to emphasise the lesson that a chaste woman brings happiness not merely to herself, to her husband and to her parents-in-law but to her parents as well. By the gift of such a daughter, the Goddess had given Savitri's father not one son but a hundred. The chief lesson of the story seems, however, to be that indomitable perseverance of a faithful wife, allied with wisdom and virtue, is victorious even over Fate and to emphasise the great truth that a true woman's love remains unconquered by death.]

मासीम्भद्रेषु धर्मात्मा सत्यसन्धो क्षितेन्द्रियः ।
 पार्थिवोऽम्बपतिर्नाम सर्वभूतहिते रता ॥

There lived in the Madra country a virtuous and truthful king called Asvapati, who had subdued his senses and devoted himself to the welfare of all living beings.

समायाननपत्यञ्च सतापमुपजग्मिवान् ।
 अपत्योत्पादनार्थं च तीव्र नियममास्थितः ।
 ३॥ ना रतसदृशं स साधित्र्या मितमायनः ॥

Though endowed with patience that king being issueless became sorrowful and for the purpose of obtaining a child he practised severe austerities only after offering oblations to Fire accompanied with the recital of the Savitri hymn a hundred thousand times he had his abominous meal (every day)

एतेन नियमेनासीद्वर्षाण्यष्टादशैव तु ॥

He passed eighteen years indeed in the practice of these austerities.

पूर्णे त्वष्टादशे वर्षे सावित्री तुष्टिमभ्यगात् ।

उवाच चैनं वरदा वचनं पार्थिवं तदा ।

वरं वृणीष्वश्वपते मद्रराज यदीप्सितम् ॥

When the eighteenth year was over, the Goddess Savitri was pleased, and, eager to confer a boon, she told the king these words "O Asvapati, king of the Madra country, choose as a boon whatever you desire "

अश्वपतिः

पुत्रा मे बहवो देवि भवेयुः कुलपावनाः ।

तुष्टाऽसि यदि मे देवि वरमेतं वृणोम्यहम् ॥

ASVAPATI

"Goddess! let me have many sons who shall render my lineage sinless and holy If, Goddess, you are pleased with me, I choose this as my boon "

सावित्री—

कन्या तेजस्विनी सौम्य क्षिप्रमेव भविष्यति ।

उत्तर स न ते किञ्चिद्वाद्मत्तस्य कर्यधन ।

पितामदनियागेन तुष्टा रेतद्रूपीमि त ॥

SAVITRI —

Verily a glorious girl will soon be born (unto you) Oh good man! You must not raise any question I who am pleased (with you) tell you this by the command of Brahma (the Grandfather)

अन्तर्दिताया सावित्र्यां जगाम न्यपुर नृपः ।

प्राप्ते काले तु सुपुत्रं कन्या राजीवलोचनाम् ॥

When the vision of (the Goddess) Savitri was gone the king went to his city and there in due time he had a lotus-eyed girl born to him.

सावित्र्या प्रीतया दत्ता सावित्र्या द्रुतया ह्यपि ।

सावित्रीयेय नामास्याद्यपुर्विमास्तथा पिता ॥

Because the child was the gift of the gratified Goddess Savitri and also because oblations were made with (the chanting of) the Savitri hymn the Brahmins gave her the name Savitri and then the father also (called her by that name)

कालेन चापि सा कन्या यौवनस्था बभूव ह ॥

And, in course of time, the girl reached maidenhood.

तां प्राप्ता देवकन्येति ज्वलन्तीभिर्व तेजसा ।

न कश्चिद्व्यामास नृपतिर्दुःखितोऽभवत् ॥

Her, who looked radiant with (divine) splendour and loveliness, nobody came forward to choose as his wife, thinking that she was a divine damsel (come down on earth), and the king became sad (in consequence)

राजा

पुत्रि प्रदानकालस्ते न च कश्चिद्वृणोति माम् ।

रघयमन्विच्छ भर्तारं गुणैः सदृशमात्मनः ॥

THE KING

“ Daughter! This is the (proper) time for giving you in marriage, and nobody comes and asks of me go and choose yourself a husband who is equal unto you in (good) qualities.”

पथमुक्त्वा दुहितर गन्धता सेत्यचावयत् ॥

Telling his daughter this he urged her to depart.

ततोऽभिगन्ध तीर्थानि सर्वाण्येवाग्रमास्तथा ।

आश्रमां पितुर्वेन्म सावित्री सह मन्त्रिभिः ॥

Then Savitri went round all the holy places and the hermitages and thereafter with the ministers (sent with her) she returned to her father's place

नारदेन सहसीन सा हृष्टा पितर शुभा ।

उभयारेव शिरसा चक्रे पादामिधन्वनम् ॥

And that good girl saw her father seated along with Narada and she bowed her head in obsequence at the feet of both of them

नारदः—

क गताऽभूत्पुत्रेय ते कुतश्चैवागता नृप ।

किमर्थं युवती मद्र न चैनां सम्प्रच्छसि ॥

NARADA —

Where has your daughter been? And whence indeed is she returned? O king? And why have you not bestowed this maiden (in marriage), my good man?

अश्वपतिः—

कार्येण खल्वनेनैव प्रोषिताऽद्यैव चागता ।

एतस्याः शृणु देवर्षे भर्तारं योऽनया वृतः ॥

ASVAPATI

“Indeed she was sent abroad for this very purpose, and she has just returned today Listen to her, O divine sage, and hear who has been chosen by her as her husband”

सा ब्रूहि विस्तरेणेति पित्रा संचोदिताऽब्रवीत् ॥

Urged by her father to speak at length, she said

आसीत्साल्वेषु धर्मात्मा क्षत्रियः पृथिवीपतिः ।

द्युमत्सेन इति ख्यातः पश्चाच्चान्धो बभूव ह ॥

“There was a virtuous Kshatriya king in the country of the Salwas, who was known as Dyumatsena, and after a long time, he became blind

विनष्टचक्षुषस्तस्य बालपुत्रस्य घीमतः ।

सामीप्येन हतं राज्यं छिद्रेऽसिन्पूर्ववैरिणा ॥

“When that wise man, whose son was yet a boy, lost his eyes, his kingdom was seized by an old enemy of his who lived in the neighbourhood and took advantage of this weakness.”

स बालवत्सया सार्धं मायया प्रस्थिता यनम् ।
 तस्य पुत्रः पुरे जातः सष्टदश तपायने ।
 सत्ययाननुरूपः म मर्तेति मनसा पृतः ॥

He went to the forest accompanied by his wife and her darling child that son of his Satyavan born in the city but brought up in the hermit's grove has been chosen by me with (all) my heart as my worthy husband

नारदः—

यियस्यानिय तेजस्यो वृद्धत्यतिसमा मर्तौ ।
 महम्द्र इय योरश्च यस्तुधेय क्षमान्वितः ॥
 ययातिरिय आदारः सोमयस्मियध्वजानः ।
 रूपणान्यतमाऽभ्यिभ्यां धुमत्सेनसुता पत्नी ॥

NARADA —

The sturdy son of Dyumatsena is brilliant like the Sun and in intellect he is equal to the Preceptor of the gods (Bṛhaspati) and he is strong like mighty Indra (the King of gods) and endowed with endurance even as the Earth. He is generous like Yayati and graceful (to look at) like the Moon and in loveliness he ranks with the twin Āświns.

एको दोषोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान्
संवत्सरेण क्षीणायुर्देहन्यासं करिष्यति ॥

"There is one defect only and nothing else in him, this Satyavan whose life is waning will, in a year from today, lay down his body and pass away."

राजा

एहि सावित्री गच्छस्व अन्यं वरय शोभने ॥

THE KING

"Come, Savitri; my good girl! go and choose another (as husband)"

सावित्री

दीर्घायुस्थवाऽल्पायुः सगुणो निर्गुणोऽपि वा ।
सकृद्भूतो मया भर्ता न द्वितीयं वृणोम्यहम् ॥

SAVITRI

"Be he longlived or shortlived, endowed with good qualities or utterly lacking in them, once my husband has been chosen by me, I will not choose another"

मारेदः—

स्थिरा बुद्धिरप्यसु नाविष्या दूदिनुः ।
 मैत्रा पारयिनु । १५५५ यमादभ्यासः पवनः ।
 मदा । मैत्रा गम्याम्य राघवे दूदिनुः ॥

NARADA —

"Best of men! Your daughter Savitri
 mind is steadfast. She cannot be made
 in any way to swerve from this righteous
 path (of hers). Therefore I like that your
 daughter should be given away (in marriage)
 presently without any ado.

एवमुक्त्वा अगुरुः सारद्विदिव गतः ॥

Having spoken thus Narada ascended
 into the sky and reached Heaven.

मध्याह्न्यं च तदा च द्युमातेनाश्रमं नृपः ।
 तदापश्यन्महाभागं । दूदीनं नृपतदा ॥

And the king (Aravapati) went to the
 Medhya forest and reached the hermitage of
 Dyumatsena and there he saw that noble
 king who had lost his eyesight.

वाचा सुनियतो भूत्वा राजा राजानमब्रवीत् ।

सावित्री नाम कन्येयं स्नुषार्थे त्वं गृहाण मे ॥

The king (Asvapati) spoke to the king (Dyūmatsena) in very humble words
 "Please accept this my daughter Savitri as your daughter-in-law"

द्युमत्सेन.

च्युताः स्म राज्याद्धनवासमाश्रिताः

चराम धर्मे नियतास्तपस्विनः ।

कथं त्वनर्हा वनवासमाश्रमे

सहिष्यति क्लेशमिमं सुता तव ॥

DYUMATSENA

"We are bereft of our kingdom and have taken to forest life, and we live the righteous life of hermits who curb their senses. How will your daughter, who is too delicate to suffer, endure the hardships of forest life in a hermitage?"

दत्त्वा सोऽश्वपतिः कन्यां ययौ परमया मुदा॥

After giving his daughter away,
Asvapati went home supremely happy

सत्यवानपि तां भार्यां लब्ध्वा सर्वगुणान्विताम्।

मुमुदे सा च तं लब्ध्वा भर्तारं मनसेऽसितम् ॥

And Satyavan also was glad, as he had
for wife a woman endowed with all good
qualities, and she was glad, having him
as her husband, whom she had desired in
her heart

सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे ।

श्वश्रूं शरीरसत्कारैः सर्वैराच्छादनादिभिः ॥

श्वशुरं देवसत्कारैर्वचः संयमनेन च ।

रहश्चैवोपचारेण भर्तारं पर्यतोषयत् ॥

By doing what was expected of her by
all persons, she pleased them all she
pleased her mother-in-law by attending on
her and by helping her to dress and by
all other acts of service, she pleased her
father-in-law by honouring him as a god
and serving him reverently and also by
restraint of speech in his presence, and she
pleased her husband by attending privately
to his wants

व्रतं भिन्धीति वक्तुं त्वां नास्मि शक्तः कथंचन ।
पारयस्वेति वचनं युक्तमस्मद्विधो वदेत् ॥

"Princess ! what has just now been begun by you is an extremely difficult task It is very hard to fast for three days and nights Anyhow I cannot tell you 'break your vow', what is proper for people like me to say now is, 'may you fulfil your vow' "

एवमुक्त्वा द्युमत्सेनो विरराम महामनाः ॥

Having said this, the noble-minded Dyumatsena became silent

तिष्ठन्ती चैव सावित्री काष्ठभूतेव लक्ष्यते ॥

And Savitri, who was fasting, looked (unperturbed) like a block of wood

अद्य तद्विवसं चेति हुत्वा दीप्तं हुताग्निम् ।

ततः सर्वान् द्विजान् वृद्धान् श्वश्रूं श्वशुरमेव च ।
अभिवाद्यानुपूर्व्येण प्राञ्जलिर्नियता स्थिता ॥

Saying to herself, 'Today is that day', she offered oblations to the blazing Fire, and then she made obeisances to all the Brahmins and to the elders and to her mother-in-law and to her father-in-law in

the proper order and folding the palms of her hands together in adoration she stood by reverently

मयैषषोशिरम्भु मु माविष्ये दिताः शुभा ।

ऊ पुन्यम्यनम्भये प्रोपगृह्णान् तपस्विनी ॥

And all the ascetics pronounced over Savitri kindly and auspicious benedictions that she might never be widowed and the austere lady took their blessings

ततम्भु भवभ्यजुषा ५ पुन्यां गृणात्मनाम् ।

पुनः प्रामात्रिणां पापय मत्त तापारिह तया ।

मादात्तः ॥ ५ ॥ गृणासः वि ५ ॥ यद्गुणम् ॥

Then her mother-in-law and her father-in-law spoke these words to that princess who had retired to a lonely place "The vow has been kept by you the time for breaking the fast has arrived Please do what has to be done next.

सावित्री—

मम गते मयाऽऽरिष्ये भानव्य एतदात्मनाम्

SAVITRI —

With my desires fulfilled I must take food only when the sun sets.

एवं संभाषमाणायाः सावित्र्या भोजनं प्रति ।
स्कन्धे परशुमादाय सत्यवान्प्रस्थितो वनम् ॥

When Savitri was thus talking about her food, Satyavan was starting for the forest, bearing an axe on his shoulder

सावित्री त्वाहं भर्तारं नैकस्त्वं गन्तुमर्हसि ।
सह त्वया गमिष्यामि न हि त्वां हातुमुत्सहे ॥

And Savitri said to her husband. "You must not go alone, I will go with you, I dare not let you go (alone)"

सत्यवान्

वनं न गतपूर्वं ते दुःखः पन्थाश्च भामिनि ।
अतोपवासक्षामा च कथं परूधां गमिष्यसि ॥

SATYAVAN

"You have not been to the forest before ; and the path is hard, my dear, you who must be exhausted by the fast you have gone through, how can you come (with me) walking ?"

सावित्री—

उपवासात्त मे ग्लानिर्नास्ति चापि परिश्रमः ।

गमने च हतोत्साहः । प्रतिपेक्षु म माऽर्हसि ॥

SAVITRI —

“I do not feel exhausted because of the fast and this is not much of an exertion pray do not prevent me who am eager to go (with you).”

सत्यवान्—

यदि ते गमनोत्साहः करिष्यामि त्वं प्रियम् ।

मम त्यागत्रयं गुरुज मा दोषः स्पृशेद्यम् ॥

SATYAVAN —

If you are eager to go (with me) I shall meet your wishes obtain permission from my elders so that no blame may be attached to me

साऽभियाचयधीञ्छुधू गुरुजं च महाप्रता ।

अयं गच्छति मे मर्त्यं फलादारो महाप्रताम् ॥

इच्छेयमभ्यनुज्ञाता आर्यया श्वशुरेण ह ।

अनेन सह निर्गन्तुं प्रस्थितश्च सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said

“My husband here goes to the big forest for gathering fruits, permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started

संवत्सरः किञ्चिद्दूरो न निष्क्रान्ताऽहमाश्रमात् ।

वनं कुसुमितं द्रष्टुं परं कौतूहलं हि मे ॥

“Almost a full year is past, and I have not gone out of (our) hermitage, I, am very eager to see the forest in bloom”

द्युमत्सेनः-

यदाप्रभृति सावित्री पित्रा दत्ता स्नुषा मम ।

नानयाऽभ्यर्थनायुक्तमुक्तपूर्वं स्मरास्यहम् ॥

DYUMATSENA

“Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour .

तदेवा लभेता काम यथामिच्छितं ययुः ॥

So let her my daughter-in-law have
her wish and obtain what she eagerly
desires

उमाभ्यामभ्यनुज्ञाता सा जगाम यशस्विनी ।

सह मया द्रुतन्तीव हृदयेन विदूयता ॥

And having obtained permission from
both (her parents-in-law) the renowned
lady went along with her husband
apparently happy but with an aching heart.

सा धनामि विचित्राणि दद्री विपुलेक्षणा ।

अनुवेक्षन्ती भर्तारं च कालमवेक्षती ॥

With her eyes wide open she saw the
wonderful forest regions, walking beside
her husband in expectation of that
(dread) hour

अथ मायासहायस्व फलान्यादाय धीर्वधान् ।

कटिनं पूरयामास ततः काष्ठान्यपाटयत् ॥

Then aided by his wife Satyavan
gathered fruits and filled the cooking pot
with them and being strong he took to
hewing wood

इच्छेममभ्यनुज्ञाता आर्यया श्वशुरेण ह ।

अनेन सह निर्गन्तुं प्रस्थितश्च सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said

“My husband here goes to the big forest for gathering fruits, permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started

संवत्सरः किञ्चिदूनो न निष्क्रान्ताऽहमाश्रमात् ।

वनं कुसुमितं द्रष्टुं परं कौतूहलं हि मे ॥

“Almost a full year is past, and I have not gone out of (our) hermitage, I, am very eager to see the forest in bloom”

द्युमत्सेनः

यदाप्रभृति सावित्री पित्रा दत्ता स्नुषा मम ।

नानयाऽभ्यर्थनायुक्तमुक्तपूर्वं स्मराम्यहम् ॥

DYUMATSENA

“Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour .

तदेगलमता काम यथामिलयिष घघूः ॥

So let her my daughter-in-law have
her wish and obtain what she eagerly
desires

उमाभ्यामभ्यनुज्ञाता सा जगाम यशस्विनी ।

सह मर्त्रा हसन्तीय हृदयेन विद्यता ॥

And having obtained permission from
both (her parents-in-law) the renowned
lady went along with her husband
apparently happy but with an aching heart.

सा यनानि विचित्राणि ददर्श विपुलेक्षणा ।

अनुवक्षन्ती मर्त्रां तच्च कालमवेक्षती ॥

With her eyes wide open she saw the
wonderful forest regions, walking beside
her husband in expectation of that
(dread) hour

अथ भार्यासहायस्स फलान्यादाय धीर्यवान् ।

कठिनं पूरयामास ततः काष्ठान्यपाटयत् ॥

Then aided by his wife Satyavan
gathered fruits and filled the cooking pot
with them and being strong he took to
hewing wood

तस्य पाटयतः काष्ठं जज्ञे शिरसि वेदना ॥

As he was hewing wood, he felt his head ache.

सोऽभिगम्य प्रियां भार्यामुवाच श्रमपीडितः ।

व्यायामेन ममानेन जाता शिरसि वेदना ।

शूलैरिव शिरो विद्धं न स्थातुं शक्तिरस्ति मे ॥

Weary with exertion, he walked up to his loving wife and said . “ Because of this exertion, I have pain in my head , and my head is splitting with pain, as if it is pierced by many spears. I am not able to stand ”

सा समासाद्य सावित्री भर्तारमुपगम्य च ।

उत्सङ्गेऽस्य शिरः कृत्वा निषसाद् महीतले ॥

And Savitri ran up to her husband ; and, coming near him, she sat on the ground, resting his head on her lap

मुहूर्तदिव चापश्यत्पुरुष रक्तवाससम् ।

दयामायदात् रक्तार्क्षं पारादस्त्वं मयायदम् ।

स्थित सत्यवतः पादयै निरीक्षन्तं समेध च ॥

And presently she saw the dark and dreadful form of a man with blood red eyes who clad in blood red robes and holding a noose in his hand was standing near Satyavan and staring at him.

त दृष्ट्वा सहस्रोत्थाय मर्तुर्न्यस्य शनैः शिरः ।

कुताञ्जलिरुपाधाता हृदयेन प्रवेपथी ॥

On seeing him she was stricken with grief and arose quickly placing her husband's head gently down and folding the palms of her hands in reverence she spoke trembling in her heart

देवत त्वाऽमिजानामि धपुरेतश्चमानुषम् ।

कामया ग्रहि देवेश कस्त्य किंच चिकीयमि ॥

I know you to be a divine being for this form is not human O great God! tell me if you please who you are and what you intend to do

यमः

पतिव्रताऽसि सावित्री तथैव च तपोन्विता ।

अतस्त्वामभिभाषामि विद्धि मां त्वं शुभे यमम् ॥

YAMA

"You are devoted to your husband, Savitri! And besides, you have acquired merit by your austerities. Hence it is that I talk with you. Know me, good lady, as Death (Yama)!"

अयं ते सत्यवान्भर्ता क्षीणायुः पार्थिवात्मजः ।

नेष्यामि तमहं वद्ध्वा विध्येतन्मे चिकीर्षितम् ॥

"The years of this prince, Satyavan, your husband, have run out. I will bind him (with my noose) and take him away with me. Know this to be my intention."

सावित्री

श्रूयते भगवन्दूतास्तवागच्छन्ति मानवान् ।

नेतुं किल भवान्कस्मादागतोऽसि स्वयं प्रभो ॥

SAVITRI

"O holy one! Your messengers come to take human beings away, so we have heard. Then how is it, O lord, that you have come in person?"

इत्युक्तः पितृराजस्ता मगधान्स्थचिकीर्षितम् ।

यथायत्सयमाप्स्यातु तत्प्रियार्थं प्रथममे ॥

Thus questioned, the holy king of the manes (Pitrs) began for the sake of pleasing her to acquaint her duly with all his intentions

अयं च धर्मसयुक्तो रूपयान्गुणसागरः ।

नाहो मत्पुरुषैर्नेतुमर्थाऽस्मि स्वयमागतः ॥

This lovely person has always been righteous he is an ocean of good qualities it is not fair to him to ask my men to fetch him (to my abode). Hence I have come in person

ततः सत्यवतः कायात्पारायणं परागतम् ।

अङ्गुष्ठमात्रं पुरुषं निष्कर्षं यमो यत्नात् ॥

Then (Yama) Death forcefully plucked out from Satyavan a body his essential body which was of the size of a thumb and which was bound by the noose and rendered submissive

ततः समुद्धृतप्राणिं गतश्वासं हतप्रभम् ।

निर्विचेष्टं शरीरं तद्वभूवाप्रियदर्शनम् ॥

Then, his body, whence life had been withdrawn and whence breath had gone, lost its lustre and lay there inert, and it was a sad sight.

यमस्तु तं ततो बद्धा प्रयातो दक्षिणामुखः ॥

And (Yama) Death, holding him bound (with the noose), went southwards

सावित्री चैव दुःखार्ता यममेवान्वगच्छत ।

भर्तुः शरीरक्षां च विधाय हि तपस्विनी ॥

And afflicted with sorrow, Savitri who had performed austerities followed Death (Yama), after arranging for the safety of her husband's body.

यमः -

निवर्त गच्छ सावित्रि कुरुष्व।स्यौध्यदैदिकम्।

कृतं मर्तुंस्थयाऽऽनृप्य पापक्षम्य गतं त्यया ॥

YAMA —

' Turn back and go Savitri, and perform the funerals of this person your duties to your husband have been discharged by you and you have gone as far as one should go

सावित्री—

यत्र मे नीयते मर्ता स्वयं वा यत्र गच्छति ।

मया च तत्र गन्तव्यमेव धर्मः सनातनः ॥

SAVITRI —

Whither my husband is led away and whither he goes of his own accord thither I must go this is the ancient path of duty

तपसा गुरुमज्या च मर्तुः स्नेहाद्भतेन च ।

तच्च सैव प्रसादेन न मे प्रतिवृत्ता गतिः॥

Because of my austerities and my pious feelings towards my elders and because of my love for my husband and my constancy and also because of your favour my path is not obstructed

नानात्मवन्तस्तु वने चरन्ति

धर्मं च वासं च परिश्रमं च ।

विज्ञानतो धर्ममुदाहरन्ति

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

एकस्य धर्मेण सतां मतेन

सर्वे स तं मार्गमनुप्रपन्नाः ।

मा वै द्वितीयं मा तृतीयं च वाञ्छे

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

“It is not those who have no self-control that practise in the forests the virtues of married life, or of bachelor life in the preceptor's hermitage or of a life of renunciation (Sannyasa) And they describe married life (Grahastha and Vanaprastha) to be the source of self-enlightenment Therefore good people say that married life is the most important. Because of the virtues of married life, lived in a manner approved of by the good, all of us follow that one path I do not desire (to follow) either the second or the third path (above mentioned), because good people say that married life is the most important”

यमः -

निवर्त तृष्टोऽस्मि त्वानया गिरा
 वरं पूजोष्वेह विनाऽस्य अधितम् ॥

YAMA -

Turn back I am pleased with this
 speech of yours. Choose a boon now
 other than the life of this person."

सावित्री—

विनष्टचक्षुः श्वशुरो ममाग्रमे
 स लब्धचक्षुर्वैलया भवेन्नृपा ॥

SAVITRI -

My father-in-law lives in a hermitage
 bereft of sight. Let that king regain
 his sight and become powerful.

यमः—

यथा त्वयोक्तं भविता च तत्तथा
 निवर्त गच्छस्व न ते श्रमो भवेत् ॥

YAMA -

"Even as you have asked, so let it be
 Turn back and go so that you may not
 experience any fatigue."

सावित्री -

श्रमः कुतो भर्तृसमीपतो हि मे
 सुरेश भूयो वचनं निबोध मे ।
 न चाफलं सत्पुरुषेण सङ्गतं
 ततः सतां संनिवसेत्समागमे ॥

SAVITRI

“Where is any fatigue for me in the proximity of my husband? Great God! Listen to my words again The company of a good man is not fruitless, therefore should one live where good people gather together ”

यमः

मनोनुकूलं बुधबुद्धिवर्धनम्
 त्वया यदुक्तं वचनं हिताश्रयम् ।
 विना पुनः सत्यवतोऽस्य जीवितं
 धरं द्वितीयं वरयस्व मामिति ॥

YAMA

“The words that you have spoken are pleasing to the mind and they provoke the thoughts of wise men as they deal with (human) welfare, choose a second boon, my dear girl, excepting again the life of this Satyavan ”

सावित्री—

स्वमेव राज्यं लभतां स पार्थिव
जह्यात्स्यधर्माच्च मे शुर्वया ।

SAVITRI —

And may the king my father in law
obtain his own kingdom so that he
might not cease from his proper duties
(as a king)

यमः—

स्वमेव राज्यं प्रतिपत्स्यतेऽधिरात्
न च स्यधर्मात्परिहोयते नृपः ।
कृतेन कामेन मया नृपात्मजे
निधर्तं गच्छस्व न ते श्रमो भवेत् ॥

YAMA —

The king will certainly get back his
own kingdom before long and he will not
fall in his own duties (as a king)
Princess! With your wishes granted by me
turn back and go so that you may not
experience any fatigue

सावित्री--

अद्रोहः सर्वभूतेषु कर्मणा मनुसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ।
सन्तस्त्वेवाप्यमित्रेषु दयां प्राप्तेषु कुर्वते ॥

SAVITRI

"Absence of malice towards all living things, in deed and thought and word, benevolence and gift-giving these constitute the immutable conduct of the good. The good folk are merciful even to the enemies who confront them."

यमः

पिपासितस्येव भवेद्यथा पयः
तथा त्वया वाक्यमिदं समीरितम् ।
विना पुनः सत्यवतोऽस्य जीवितं
वरं वृणीष्वेह शुभे यदिच्छसि ॥

YAMA

"These words now spoken by you are like water to one who is thirsty. Good lady, excepting again the life of this Satyavan, choose another boon now if you like."

सावित्री—

ममानपत्याः पुथिधीपतिः पिता,
मवेत्पितुः पुत्रशतं तयौरसम् ॥

SAVITRI —

My father the king has no son. May
a hundred sons be born to my father!

यमा—

शतं सुतानां पितुरस्तु ते शुभे
निवर्तं दूरं हि पथस्त्वमा ।त। ॥

YAMA —

Good girl! Your father will have a
hundred sons. Return for you have come
a long way (with me)

सावित्री—

न दूरमेतन्मम मर्तुंसनिधौ
मनो हि मे दूरतरं प्रभावति ।
अथ ब्रह्मधेव गिरं समुच्यतां
मयोच्यमाना शृणु मूय एव स ॥

SAVITRI —

"This is no distance when I am in
the presence of my husband it is my
mind that travels farther Therefore once
again listen to the words that I shall
speak, raising my voice, even as you go

विवस्वतस्त्वं तनयः प्रतापवान्
 ततो हि वैवस्वत उच्यसे बुधैः ।
 सभेन धर्मेण चरन्ति ताः प्रजाः
 ततस्तवेहेश्वर धर्मराजता ॥

“ You are an illustrious son of the Sun God (Vivasvan), and you are therefore called Vaivasvata by the wise. The subjects of your kingdom have equal justice, and hence, O lord, is your title established as (Dharma Raja) ‘ The Prince of Virtue ’

आत्मन्यपि न विश्वासस्तथा भवति सत्सु यः ।
 तस्मात्सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥

“ The confidence that a person has in good people, he does not have even in himself. Therefore everybody wishes specially to be in the loving company of the good.”

यमा—

उवाहव ते वचन यदङ्गने
 शुभे न सादृक् त्वदते अत मया ।
 भनेन तुष्टोऽसि विनाऽस्य भीयितम्
 पर चतुर्थं परयस्य गच्छ च ॥

YAMA —

Good girl! I have not heard such words spoken except by you I am pleased with these words Excepting this person's life ask for a fourth boon and go away

सावित्री—

ममात्मज सत्यवतस्तथोरस
 शतं पुत्रानां परयामि ते परम् ॥

SAVITRI —

Then I ask this boon from you a hundred sons for me born of Satyavan's loins

यमः -

शतं सुतानां बलवीर्यशालिनां
 भविष्यति प्रीतिकरं तवावले ।
 परिश्रमस्ते न भवेन्नुपात्मजे
 निवर्त दूरं हि पथस्त्वभागता ॥

YAMA

“Gentle lady! you will have a hundred sons strong and valiant, who will make you happy Princess! you must not feel tired and weary, therefore return. You have already come a long distance”

सावित्री

सतां सद्भिर्नाफलः संगमोऽस्ति
 सद्भ्यो भयं नानुकुर्वन्ति सन्तः ।
 सन्तो हि सत्येन नयन्ति सूर्यं
 सन्तो भूमिं तपसा धारयन्ति ॥

SAVITRI

“To good people, the company of the good is never fruitless Good people have nothing to fear from the good It is good people who, by their truthfulness lead the

Sun on his path and it is they who sustain the earth by their practice of austerities

न च प्रसादः सत्पुरुषेषु मोघः
तस्मात्सन्तो रक्षितारो भवन्ति ॥

"The graciousness of good men is never in vain. Therefore the good are (our) saviours.

यमः—

यथा यथा भाषसि धर्मसहितम्
मनोनुकूलं सुखं मदाद्ययत् ।
तथा तथा मे स्वयि भक्तिरचमः
एतं धृणीष्याप्रतिमं पतिव्रते ॥

YAMA —

As often as you speak good words of great meaning which dealing with righteous conduct, are pleasing to the mind so often do I have a feeling of supreme reverence for you. Ask for a unique boon O chaste lady ! "

सावित्री

वरातिसर्गः शतपुत्रता मम

त्वयैव दत्तो ह्रियते च मे पतिः ।

वरं वृणे जीवतु सत्यवानयं

तवैव सत्यं वचनं भविष्यति ॥

SAVITRI

"The granted boon provides me with a hundred sons, by you is that boon given and my husband taken away (at the same time) I choose my boon Let this Satyavan live, your word must needs prove true"

तथेत्युक्त्वा तु तं पाशं मुक्त्वा वैवस्वतो यमः ।

एष भद्रे भया मुक्तो भर्ता ते कुलनन्दिनि ॥

अरोगस्तव नेयश्च सिद्धार्थः स भविष्यति ।

चतुर्वर्षशतायुश्च त्वया सार्धमवाप्स्यति ॥

त्वयि पुत्रशतं चैव सत्यवाञ्जनयिष्यति ।

एवं तस्यै वरं दत्त्वा स्वमेव भवनं ययौ ॥

Yama, son of Vivasvan, said 'So be it' and unleashed the noose (that bound Satyavan), and he granted her the (desired)

boon in these words Good lady who brings delight to your family this your husband is now released He will be free from disease and guided by you he will achieve his purpose in life And he will along with you live four hundred years Satyavan will certainly have a hundred sons by you and then he went (alone) to his own place

सावित्र्यपि जगामास्या मर्तुः दाय च लेपरम् ॥

And Savitri went back to where her husband's dead body was

सा भूमौ प्रेक्ष्य मतारमुपश्रुत्वा र दृष्टा च ।

उत्सङ्गे शिर भारान्य भूमापुपपियेरा द ॥

Seeing her husband lying on the ground she approached him and gently lifted him up and sat on the ground placing his head on her lap

समा च स पुनलभ्या सावित्रीमभ्यमापत ।

सुचिर पत सुताऽसि वि मर्ये नापयाधितः ।

क धासौ पुरुषाश्चामा योऽसौ मा स अकर्ष द ॥

And he regained consciousness and spoke to Savitri I have all slept very long Why did you not wake me up? And where is that dark person who took me away?

सावित्री

सुचिरं त्वं प्रसुप्तोऽसि गतः स भगवान्यमः ।

विश्रान्तोऽसि महाभाग विगाढां पश्य शर्वरीम् ॥

SAVITRI

“You have been in deep sleep for a long time, and the holy God of Death (Yama) is gone away. You are very tired, my blessed lord Look, it is now late in the night”

उपलभ्य ततः संज्ञां सुखसुप्त इवोत्थितः ।

दिशः सर्वा वनान्तांश्च निरीक्ष्योवाच सत्यवान् ॥

Then with consciousness regained, Satyavan rose up as from deep sleep and looked round in all directions at the forest regions about him and said

फलाहारोऽसि निष्क्रान्तस्त्वया सह सुमध्यमे ।

ततः पाटयतः काष्ठं शिरसो मे रुजाऽभवत् ॥

विरामितायम नमः स्यात्तु विरमगतु ननु ।

नयानन्दे प्रसुमाऽस्मि इति नरे स्वरं नुम ॥

I came here with you to gather fruits
my lovely one and then when I was
cutting wood I had a shooting pain in
my head Oppressed by this ache I was
not able to stand even for a while and
I fell asleep on your lap. All this
I remember my good woman.

ततोऽपश्य तमोऽपारं पुरुषं च महोन्नतम् ।

तद्यदि त्वं विजानाति किं तद्वदि सुमन्वयम् ।

अपमं यं यदि वा दृष्टं यदि वा मायमव तन् ॥

Then I saw the dreadfully dark form
of a superior being If you know what it
was my lovely one please tell me about
it, whether what I saw was a dream or
whether it was really true

तमुवाचाथ सावित्री रजनी व्यवगाहते ।

श्वस्ते सर्वे यथावृत्तमाख्यास्यामि नृपात्मज ॥

यदि नोत्सहसे गन्तुं सरुजं त्वां हि लक्षये ।

श्वः प्रभाते घने दृश्ये यास्यावोऽनुमते तव ॥

Then Savitri answered him "The night is far advanced Tomorrow, prince, I will tell you everything as it happened If you are not able to return home now, for, I see that you are suffering from pain, we will go, if you please, at break of dawn when the forest paths are visible"

सत्यवान्

शिरोरुजा निवृत्ता मे स्वस्थान्यङ्गानि लक्षये ।

मातापितृभ्यामिच्छामि संयोगं त्वत्प्रसादजम् ॥

SATYAVAN

"My headache is gone, and I feel my limbs refreshed, and if you are pleased to help me, I desire to be again with my father and my mother.

व्यक्तमाबुलया बुद्ध्या प्रज्ञाचक्षुः पिता मम ।

एकैकमस्वां वेलायां पूच्छत्याधमयासिनम् ॥

Certainly my father who has (only) wisdom for eyes will with a distressed mind be at this moment questioning the residents of the hermitages one by one (about me)

तयाः प्रिय म कतव्यमिति ज्ञोयामि चाप्यहम् ।

कामये दशनम् पित्रायादि सायिनि मा भिद्वेद

I live because it is my duty to make them happy I long to see my parents Savitri! come do not tarry

सावित्री तत उर्याय केशा सवभ्य मामिनी ।

पतिमुत्थापयामास पादुभ्यां परि दृढ वै ॥

यामे स्कन्धे तु यामादमनुपादु निषेदय च ।

दक्षिणान् परिप्यज्य जगाम गजगामिनी ॥

Then Savitri arose and gathered her tresses into a knot and the good lady took hold of her husband's hands and helped him to stand then she placed his (left) arm over her left shoulder and her right arm round his body and walked lovely along with an elephant's gait.

स्वस्थोऽस्मि बलवानरिम दिदृक्षुः पितराबुभौ ।
ब्रुवन्नेव त्वरायुक्तः संप्रायादाश्रमं प्रति ॥

"I am quite all right, I feel strong
I am anxious to see both my parents."
So saying, in great hurry he walked
towards the hermitage.

एतस्मिन्नेव काले तु द्युमत्सेनो महाबलः ।

लब्धचक्षुः पुनर्हेतोः परामार्तिं जगाम च ॥

At the same time, Dyumatsena got his
eye-sight back and felt very strong, but
he grew exceedingly anxious concerning
his son.

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।

आचारेण च संयुक्ता तथा जीवति सत्यवान् ।

एवमाश्वासितस्तैस्तु सत्यवाग्भिस्तपस्विभिः ॥

"Satyavan is certainly alive, because
his wife Savitri is of good conduct
and has great powers of austerity and
self-control." Thus was he comforted by
those hermits who (always) speak the truth

ततो मुहूर्तात्सावित्री मर्त्रा सत्यधरा सह ॥

माजगामाश्रमं यत्रौमहृष्टा प्रविवेश ह ॥

Then, in a short while Savitri with her husband Satyavan reached the hermit age and entered it with a glad heart.

ततो राजा सहासीनाः सर्वे ते वनवासिनः ।

जातकौद्वलाः [पार्थ] पप्रच्छुर्मुपतेः सुतम् ॥

Then all the residents of that grove who were there along with the king were eager to know what happened and they questioned the king's son

प्रागेव नागतं कस्मात्समार्येण त्वया धिमो ।

सतापितः पिता माता वयं चैव नृपात्मज ।

कसादिति न जानीमस्तत्सर्वं वक्तुमर्हसि ॥

Lord! why did you not return earlier with your wife? Prince! your father and your mother and we too were all anxious, we do not know why You must tell us all about it

सत्यवान्

पित्राऽहमभ्यनुज्ञातः सावित्रीसहितो गतः ।

अथ मेऽभूच्छिरोदुःखं वने काष्ठानि भिन्दतः ॥

सुप्तश्चाहं वेदनया चिरमित्युपलक्षये ।

अतो विरात्रगमनं नान्यदस्तीह कारणम् ॥

SATYAVAN

"Permitted by my father, I went out with Savitri, and when I was hewing wood in the forest I had head-ache, with pain in the head, I slept for a long time, as I see it now Hence my return so late in the night There is no other reason for it"

गौतमः

अकस्माच्चक्षुषः प्राप्तिर्द्युमत्सेनस्य ते पितुः ।

नास्य त्वं कारणं वेत्सि सावित्री वक्तुमर्हति ॥

त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा ।

रहस्यं यदि ते नास्ति किञ्चिदत्र वदस्व नः ॥

GAUTAMA

"For no apparent reason, your father Dyumatsena has regained eye-sight You do not know why Savitri must tell us I know, Savitri, that in glory, you are like the Goddess Savitri. If it be no secret of yours, please tell us a little about it"

सावित्री—

एषमेतद्यथा चेत्थ सफर्या नाम्यथा हि वा ।
न हि किंचिद्द्रष्टव्यं मे श्रूयता तव्यमेव तत् ॥

SAVITRI —

It is just as you know Your wishes
never turn contrary I have no secret
whatsoever Listen to the truth.

मृत्युर्मे पत्युराख्यातो नारदेन महात्मना ।
स चाद्य दिवसः प्राप्तस्ततो नैन जहाम्यहम् ॥

By high-souled Narada was foretold
my husband's death. Today was that
(fatal) day Therefore I did not leave
his side.

सुप्त चैन यमः साक्षादुपागच्छत्सार्किकरः ।
स एनमनयद्वद्धा दिश पिबनिपेक्षिताम् ॥

When he was asleep Yama, (though)
having (many) attendants came in person
and bound him and led him away in the
(southern) direction where the manes of
the departed reside

अस्तौषं तमहं देवं सत्येन वचसा विभुम् ।

षञ्च वै तेन मे दत्ता वराः शृणुत तान्मम ॥

“And I praised that omnipotent God in truthful words, and five boons were granted to me by him Hear from me what they are.

चक्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे ।

लब्धं पितुः पुत्रशतं पुत्राणां चात्मनः शतम् ॥

चतुर्वर्षशतायुर्मे भर्ता लब्धश्च सत्यवान् ।

भर्तुर्हि जीवितार्थं तु मया चीर्णं त्विदं व्रतम् ॥

“Two boons for my father-in-law, his two eyes and his own kingdom (which he had lost), and for my father, a hundred sons were obtained, and for me, a hundred sons and my husband Satyavan back again with four hundred years to live It is for saving my husband's life that this vow was observed by me.

एतत्सर्वं मयाऽऽख्यातं कारणं विस्तरेण वः ॥

“This full explanation (of the happenings) has been set forth at length by me to you.”

निमल्लयमान वयसमैस्तथा कुल

समुद्धूत साधि पुनः कुलीनया ।

तथा प्रशस्य श्रयो मरेन्दु

मामन्द्यं जग्मुर्मुदिता स्वमालयम् ॥

By you, good lady born of a noble family this family which was sinking under a load of miseries has been lifted up and saved. So praising her the sages took leave of the good king and returned to their homes with gladdened hearts.

तस्यां राट्पा व्यतीतायामुदिते सूर्यमण्डले ।

छतपौर्वाहिकाः सर्वे समेयुस्ते तपोधनाः ॥

तदेव सर्वे साधिभ्या महाभाम्य महययः ।

द्युमत्सेनाय नावप्यन्कययन्तः पुनः पुनः ॥

When that night was past, and the sun had risen all the sages gathered together after performing the rites prescribed for the forenoon and the great sages were not tired of telling Dyumatsena again and again all about that great achievement of Savitri's

ततः प्रकृतयः सर्वाः साल्वेभ्योऽभ्यागता नृपम्।
आचक्षुर्निहतं चैव स्वेनामात्येन तं द्विषम् ॥

धेकमत्यं च सर्वस्य जनस्य स्वं नृपं प्रति ।

सचक्षुर्वाऽप्यचक्षुर्वा स नो राजा भवत्विति ॥

Then all the ministers came from the country of the Salvass to see their king, and they told him of his enemy having been killed by his own minister and of the unanimous desire of all the people concerning their own king, namely, "with or without eyesight, he (alone) should be our king "

अनेन निश्चयेनेह वयं प्रस्थापिता नृप ।

अध्यास्व चिररात्राय पितृपैतामहं पदम् ॥

"O king! we have been sent here on this resolute purpose Occupy for long days the throne of your father and your forefathers "

चक्षुष्मन्त्वं च तं दृष्ट्वा विस्रयोत्फुल्ललोचनाः ॥

And when they saw him with eyesight restored, their eyes were bright with wonder

तताऽभियाच ता हृद्यादिजास्नेधामिपूजितः ।
प्रययौ नगरं शैव्या भायिऽया मेनया कृता ॥

And then he made his obeisance to those old Brahmins and was in turn honoured by them and surrounded by his army he left for his city with (his queen) Saibi and with Savitri.

तताऽभिरिचिपुः प्राप्या चमत्सेन पुरादिताः ।
पुत्र आस्य मदा माम यौपराज्येऽन्येष्वनू ॥

And the priests gladly anointed Dyumat sena as king and anointed his worthy son as (Yuvaraja) Crown Prince

ततः कालेन मदाता भायिऽयाः पार्तिषधनम् ।
तद्वै पुनरात जघ आतृणाममयच्छतम् ॥

Then after a long time a hundred sons were born to Savitri and they grew in fame and she had a hundred brothers.

एवमात्मा पिता माता श्वश्रूः श्वशुर एव च ।

भर्तुः कुलं च सावित्र्या सर्व कृच्छ्रात्समुद्धृतम् ॥

Thus, by Savitri, her own self, her father, her mother, her mother-in-law and her father-in-law and also her husband's family were all saved from calamity.

यश्चेदं शृणुयाद्भक्त्या सावित्र्याख्यानमुत्तमम् ।

स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः ॥

And, whoever it be who listens with devotion to this excellent story of Savitri, that person will attain to happiness and achieve all that he desires, and he will never have any (cause for) sorrow.

॥ श्रीः ॥

॥ ययाति चरितम् ॥

YAYATI

[The story of Yayati begins with chapter 69 of the *Adi Parvan* of the *Mahabharata* and ends with chapter 87. Only two episodes of this long story are embodied in this condensed version. The first episode is in illustration of the truth that renunciation alone leads to happiness and that desire only grows greater the more it is fed and that one can never become satiated with pleasures of the senses. The second episode illustrates the truth that pride goes before a fall. They fully exemplify the duty of devotion and obedience to one's parents. Yayati's son Puru takes on the infirmities of old age to please his father and his daughter Madhavi and her sons enable him to regain lost Heaven.]

ययातिर्नाहुषः सम्राडासीत्सत्यपराक्रमः ।

स पालयामास महीमीजे च बहुभिर्मखैः ॥

Emperor Yayati, of proved valour, was the son of Nahusha. He protected the world and performed many sacrifices

तस्य पुत्रा महेष्वासाः सर्वैस्समुदिता गुणैः ।

देवान्यामजायेतां यदुस्तुर्वसुरेव च ।

द्रुह्यश्चानुश्च पूरुश्च शर्मिष्ठायां च जज्ञिरे ॥

Sons were born to him, who were endowed with all good qualities and who became great bowmen, unto Devayani were born Yadu and Turvasu, and unto Sarmishtha were born Druhyu and Anu and Puru

स शाश्वतीः समा [राजन्] प्रजा धर्मेण पालयन् ।

जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ॥

That king ruled over his subjects righteously and well for many years, and he was overcome with old age, then to his sons he spoke these words

यौवनेन युवाणां युवा युवतिभिः सह ।

विदुर्मुमदमिच्छामि जरां मं प्रति हृत्पताम् ॥

"I wish to enjoy as a young man the company of young women tasting the pleasures of youth let my old age be taken in exchange

यौवनेन स्वकीयेन शरीरे विरचयामहम् ।

मामयेन शरीरेण राज्यमहम् प्रभुत्वं वा ॥

Let one of you with my body (taken in exchange) govern the kingdom and let me with his (transferred) youth take delight in the pleasures of the women

ने मं नम्य प्रायः हृत्पतामुपभूतया जरां ॥

Yadu and others none of them agreed to change his own youth for old age

तमप्रयोजनः पूरः कनीयान्न पवित्रमा ।

राजैश्चरामिगपया नम्या यौवनेना जरां ।

अहं जरां समादाय राज्यं च ग्रन्थामि नऽऽपया ॥

Then young Paro of proved prowess told him Oh king! Enjoy with (my) youth in your power taking on (my) fresh new body and at your command I shall assume (your) old age and occupy the throne"

पौरवेणाथ वयसा राजा यौवनमास्थितः ।

यायातेनापि वयसा राज्यं पूरुकरायत् ॥

The king thereupon became a youth of Puru's age, and Puru governed the kingdom, taking on Yayati's age

ययातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।

नाध्यगच्छत्तदा तृप्तिमिमां गाथां तदा जगौ ॥

And Yayati enjoyed the company of his (two) wives for a long time and yet was not satisfied, and then, he sang this song (Gatha)

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

"Desire never abates with the enjoyment of what are desired Like fire, fed with ghee, it grows all the more.

या दुरत्यजा दुर्मतिभिः या न जोर्यति जीर्यतः ।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम् ॥

"This desire which cannot be given up by weak-minded people, and which does not decay with the decaying body, but ends only with the loss of life, relinquishing it is happiness

पूर्वं ययमदस्य म पिपयासत ॐतसः ।

तथाऽप्यनुदिनं वृष्णा ममैतेष्वभिजायत ॥

With my mind immersed in the pleasures of the senses a full thousand years have passed even so my desire for them grows fresh day by day

तस्मादनामह एतया प्रहृष्यथाय मानसम् ।

निष्ठं वा निर्ममा मृत्वा चरिष्यामि गृधैः सह ॥

"Therefore I shall relinquish this (desire) and with my mind fixed on Brahman I shall selfless and free from twinborn joy and sorrow pass my days (in the forest) with the antelopes

पूरा प्रीताऽस्मि भद्रं त गृहाणीद् स्वयौयमम् ।

राज्यं चद् गृहाण त्वं त्वं हि मे प्रियं हस्तुतः ॥

Full I am pleased with you I wish you well Take back this your youth And take this kingdom also for you are the son whose conduct has pleased me

दत्त्वा च पूरवे राज्यं वने संन्यवसच्चिरम् ॥

Bestowing the kingdom on Puru, he lived for a long time in the forest.

पुण्यकीर्तिस्ततः स्वर्गे जगामावृत्य रोदसी ॥

Thence, with his pious fame spreading over earth and sky, he reached Svarga (the abode of the gods)

देवलोकं ब्रह्मलोकं संचरन्पुण्यकृद्दशी ।

अवसत्पृथिवीपालो दीर्घकालमिति श्रुतिः ॥

And it is said that that king who had done many meritorious deeds, with his senses subdued, resided for a long time moving about in the world of the gods and in the world of Brahman

स कदाचिन्नृपश्रेष्ठो ययातिः शक्रमागमत् ॥

That great king, Yayati, once happened to go to Indra.

कथान्ते तत्र शक्रेण स पृष्ठः पृथिवीपतिः ॥

Then, at the end of their talk, the king was asked by Indra

इन्द्रः—

सर्पाणि कर्माणि ममाप्य राजन्
 गृह परित्यज्य वनं गताऽसि ।
 तस्यां गृह्णासि ननुपमं पुत्र
 केनासि सुखस्तपसा ययाते ॥

INDRA —

After duly performing all the ordained acts you have O king left your home and stayed in the forest

Therefore I ask of you O Yayati son of Nahusha with whom are you equal in austerity ? "

ययातिः—

माह देवमनुष्येषु गन्धर्वेषु मर्दिषु ।
 आत्मनस्तपसा सुखं व धितपदयामि वासय ॥

YAYATI —

Among gods and men among the (semi-divine) Gandharvas or among the eminent sages O Indra I do not see anyone equalling me in austerity

इन्द्रः

यदाऽवमंस्थाः सदृशः श्रेयसश्च
अल्पीयसश्चाविदितप्रभावः ।
सतां सकाशे पतिताऽसि राजन्
च्युतः प्रतिष्ठां यत्र लब्धासि भूयः ॥

INDRA

“As you have looked down upon those who might be your equals, your superiors and your inferiors, without a knowledge of their excellences, you shall again, O king, fall among good men whence you might regain this high estate”

ततः प्रह्वयामरराजजुष्टान्
पुण्यांल्लोकान्पतमानं ययातिम् ।
संप्रेक्ष्य राजर्षिवरोऽष्टकस्तम्
उवाच सद्धर्मविधानगोप्ता ॥

Then, on seeing Yayati fall down leaving the blessed worlds which he enjoyed in the company of the king of the gods, the eminent royal sage Ashtaka, guardian of the excellent precepts of Dharma, said.

अष्टका—

कस्त्व युष्मा दीप्यमानो यथाऽग्निः
 पतस्युर्दीर्घाभ्युधरान्धकारात् ।
 अभ्युन्नतास्त्वा धयमद्य सर्वे
 तत्त्व प्रपाते तद्य जिज्ञासमानाः ॥

ASHTAKA —

Who are you young man resplendent as Fire dropping down from the intense darkness of the rain-cloud? All of us today have come forward to meet you desirous to know the truth about your downfall

ययातिः—

मह ययातिः सर्वमृतायमानात्
 मन्त्रशिवः सुरसिद्धयि लोकात् ।
 हविर्गन्ध देशिक यज्ञभूमे-
 र्धूमापाङ्ग प्रति दृष्ट्य मतीतः ॥

YAYATI —

I am Yayati banished from the world of the gods and of the sages who have achieved their purpose because I looked down upon all living things. I have come to this place where you offer sacrifices, guided by the trail of curling smoke fragrant with the smell of ghee offerings

अष्टकः

तांस्ते ददामि मा प्रपत प्रपातं
 ये मे लोका दिवि राजेन्द्र सन्ति ।
 यद्यन्तरिक्षे यदि वा दिवि श्रिताः
 तानाक्रम क्षिप्रमपेतमोदः ॥

ASHTAKA

“Do not fall steeply down, I give you those abodes on high which are mine, O great king! Be they in mid-heavens or beyond, ascend to them quickly and undismayed.”

एतस्मिन्नन्तरे चैव माधवी सा तपोधना ।
 यज्ञवाटमटन्ती सा पुत्रांस्तानपराजितान् ॥
 पश्यन्ती वसुधाप्राप्तं ववन्दे पितरं तदा ॥

Then, at this juncture, Madhavi, rich in austerity, who was walking near the sacrificial place saw her invincible sons, and she saw her father come back to the earth and paid him obeisance

माधवी—

शृणुष्व सदिताः पुत्रा मादृषोऽयं पिता मम ।
केन वा कारणेनैयमिह प्राप्तो मदायशाः ॥

MADHAVI —

Sons listen all of you together this is my father born of Nahusha. Wherefore has he who has attained great fame come here in this manner?"

तस्यास्तद्वचने श्रुत्या स्वर्गाद्भ्येति चाप्रयोत् ॥

On hearing those words of hers one of them said "He has been banished from Svarga (Heaven)."

सा पुनस्य वचः श्रुत्या सन्नमाधिष्ठेतिना ॥

On hearing her son's words her mind was full of tremor

माधवी पितरं ब्रूह दौहित्रपरिवारितम् ।

तपसा निर्जितांश्चास्माकं प्रतिगृहीष्व मामकान् ॥

तस्मादानेन तपसा चास्माकं दिव्यमायज ॥

Madhavi told her father who was surrounded by his grandsons "Accept the gift of those worlds (abodes) which are mine, won by austerity. By virtue of our austerity thus gifted ascend unto Heaven."

ययातिः

यदि धर्मफलं ह्येतच्छोभनं भविता तव ।
दुहित्रा चैव दौहित्रैस्तारितोऽहं महात्मभिः ।
सर्वैरिदानीं गन्तव्यं सह स्वर्गजितो धयम् ॥

YAYATI

"If this be the fruit of Dharma (virtue), may it be well with you! I have been saved by my daughter and by these great ones, my daughter's sons. Let us all now go together having won (our places in) Heaven (Svarga) "

तेऽधिरुह्य रथान्सर्वे प्रयाता नृपसत्तमाः ।
आक्रमन्तो दिवं भाभिर्धर्मेणावृत्य रोदसी ॥

And all those eminent princes ascended their chariots; and, proceeding on their journey reached Heaven, by virtue of their Dharma, filling earth and sky with their glory.

एष राजा स महात्मा ह्यखीष
स्वैर्वाहित्रैस्तारिता[ऽमित्रसाह] ।

स्यस्य मर्द्दा गमादात्तमा
स्वर्गे गतः कर्मभिर्वाप्य पृथ्वीम् ॥

Thus that high souled king was well
saved by the sons of his daughter and
he who was exceedingly bounteous in
deeds of virtue left the earth and attained
(Svarga) Heaven spreading the world with
(the glory of) his meritorious works

॥ श्रीः ॥

॥ नलोपाख्यानम् ॥

NALA

[The story of Nala and Damayanti is told by the sage Brihadasva to Yudhishtira, the eldest of the Pandava princes, when he is in a despondent mood and considers himself as very unfortunate in losing his kingdom at dice-playing. The sage narrates the story of Nala who lost his kingdom likewise at a false dice-play and wandered in the forest with no brothers or kinsmen to share his grief with. An entire sub-section of the Vana Parvan of the Mahabharata (Chapters 49-77), entitled Nalopakhyaṇa Parvan, is covered by this story. The sage concludes that even to recount or to listen to Nala's life is meritorious, as it chases misfortune away. Along with Sri Krishna, Nala and Yudhishtira are the two Punyaslokas, or persons whose names it is holy to chant. 'This story', says Lanman, 'is unquestionably one of the oldest and most beautiful episodes of the Mahabharata.']

निरधेपु मदीपाला वीरमेन इति श्रुतः ।

तस्य पुत्राऽमयनाम्ना नला धर्मायकापिदः ।

उपपन्ना गुणैरिष्टैश्च राजामयकापिदः ॥

In the Nishadha country there was a king known as Virasena. He had a son Nala by name who was proficient in matters relating to righteous conduct and to wealth he was good looking and endowed with many desirable qualities and particularly skilled in horsemanship.

तथैवासीद्विदमेषु सीमा सीमराजममः ।

शरः मयशुर्जयुतः प्रजासामः स आग्रजः ॥

And likewise there lived in the Vidharbha country the warrior Bhīma who was terribly strong and endowed with all good qualities being childless he was anxious to have children.

ब्रह्मर्षिर्दमनस्तस्मै सभायाय वरं ददौ ।

कन्यारत्नं कुमारांश्च त्रीजुदायान्महायशः ।

दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ॥

The very illustrious Brahman sage Damana gave him and his wife as a boon Damayanti, a gem among girls and three noble boys Dama, Danta, and Damana the glorious

दमयन्ती तु रूपेण यशः प्राप सुमध्यमा ॥

And Damayanti, with her slender waist, grew famous for her beauty

नलश्च नरशार्दूलो रूपेणाप्रतिमो भुवि ॥

And Nala, the best of men, had nobody in this world to equal him in beauty.

तस्याः समीपे तु नलं प्रशंसन्तुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनःपुनः ॥

In Damayanti's (her) presence, people were eagerly praising Nala; and in the presence of Nala (King of the Nishadha-country), they praised Damayanti again and again.

तयारुष्टः कामाऽमृतं स व्ययर्थं दृच्छया ॥

And love arose between them unseen
of each other and it grew into a passion.

मनःपुन्यन्तलाः काम तदा धारयितुं हृदा ।

मन्तःपुरसमीप-ये वन मास्त रदागता ॥

Then unable to keep his feelings of
love within himself he went alone to a
grove near the palace

स ददश ततो दमान् जातरूपपरिच्छदान् ॥

And he saw (there) a number of swans
accounted in bright gold

वने पिचरतां तेषामेक जग्राह पक्षिणाम् ॥

He caught one of those birds as they
sportingly moved about the grove

तवाऽन्तरिक्षगा याच व्याजदा र मल तदा ॥

And then that bird spoke these words
to Nala

हन्तव्योऽरिग न ते राजन्करिष्यामि तव प्रियम् ।
 दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
 तव चैव यथा भार्या भविष्यति तथाऽनघ ॥

“ O king ! you must not kill me ,
 I will do what will please you, king of
 the Nishada country ! I shall, O blameless
 man, so describe you in Damayanti's
 presence that she becomes your wife ”

एवमुक्तस्ततो हंसमुत्ससर्ज महीपतिः ॥

Thus addressed, the king thereupon set
 the swan free.

ते तु हंसास्समुत्पत्य दमयन्त्यास्तदाऽन्तिके ।
 निपेतुः सा ददर्शथि खगान्सखिगणावृता ।
 एकैकशस्तदा कन्यास्तान्हिसान्समुपाद्रवन् ॥

And those swans flew away , and they
 alighted near the place , where Damayanti
 was , she and her playmates saw those
 birds , and the girls chased those swans,
 each girl running after one of them

दमयन्ती तु य इत्थं समुपाधापदन्तिके ।
स भानुरी गिर पृथ्वा दमयन्तीमयाध्रयीत् ॥

And that swan towards which Damayanti
ran he assumed the language of men and
then spoke to Damayanti

दमयन्ति नल्लो नाम निपथेषु मदीपतिः ।
तस्य वै यदि माया त्व भवया वरघर्णिनि ।
सफल ते मवेज्जन्म रूप चेद धुमय्यमे ॥

Damayanti! there is a king in the
Nishadha country Nala by name. Slender
waisted girl dazzling in your beauty! If
you become his wife then indeed your
birth would not be in vain and this
beauty (which is yours) would bear fruit

त्व चापि रत्न नारीणा मरेषु च मल्लो वरः ।
विशिष्टाया विशिष्टेन स ।मा गुणयान्मयेत् ॥

You are a jewel among women and
Nala excels all other men It is good
that the best woman weds the best man

दमयन्त्यप्रवीक्ष्य सं त्वमप्येवं नलं वद ॥

Damayanti told the swan "Please speak so to Nala (also)"

अण्डजः पुनरागत्य नले सर्वं न्यवेदयत् ॥

And the bird flew back and informed Nala of all (that happened)

तदाप्रभृति न स्वस्था नलं प्रति बभूव सा ।

' दमयन्ती ध्यानपरा हृच्छयाविष्टचेतना ॥

Thereafter, Damayanti was uneasy, always thinking of Nala, with her mind preoccupied with love.

तच्छ्रुत्वा नृपतिर्भीमो दमयन्तीसखीगणात् ।

अपश्यदात्मना कार्यं दमयन्त्याः स्वयंवरम् ॥

When king Bhima heard of it from Damayanti's companions, he realised that Damayanti's *svayamvara* (where she could choose her husband herself from an assembly of suitors) should be arranged, by him

स सन्निपातयामास मदीपालान्विश्रिताः ॥

And that king made the several kings gather into an assembly (of suitors).

मलाऽपि राजाऽभ्यागच्छदमयस्तीमनुवतः ॥

And king Nala who was devoted to Damayanti was proceeding to that place

देवाः पथि नलं दृष्ट्वा आजमान यथा रथिम् ।

अमुयन्नेष्य मा मा नलं नरायणो भवान् ।

मत्स्यकं पुरं सादाय्य दूतां भयं नरात्मनः ॥

On the way (to Vidarbha) the gods met Nala who was bright like the sun and spoke to him (the king of the Nishadha country) O Nala! you are always truthful. You must do us a favour and be our messenger O best of men!

तेभ्यः प्रतिशाय नलः कृताञ्जलिः पश्यितः ॥

Nala gave his word to them and waited on them with the palms of his hands closed in adoration.

के वै भवन्तः कश्चासौ यस्याहं दूत ईप्सितः ।

किञ्च तत्र मया कार्यं कथयध्वं यथातथम् ॥

“Who are you, sirs? And who is he to whom it is desired that I should go as a messenger? And what should I do when I go there? Please tell me precisely ”

एवमुक्ते नैषधेन मघवानभ्यभाषत ॥

When the gods were thus addressed by Nala (Naishadha), Indra answered

अमरान्वै निबोधास्मान्दमयन्त्यर्थमागतान् ।

त्वं वै सभागतान्स्मान्दमयन्त्यै निवेद्य ॥

प्राप्तुमिच्छन्ति देवास्त्वां शक्रोऽग्निर्वरुणो यमः ।

तेषामन्यतमं देवं पतित्वे वरयस्व ह ॥

“Know us to be gods who have come for Damayanti's sake Please inform Damayanti that we have come here and tell her ‘The Gods Indra, Agni (Fire), Varuna and Yama (Death) have come as your suitors Choose one of these gods as your husband ”

उ ॥ मं स तस्य पुत्रया दमयमया निशताम् ॥

He said "I shall do so" and went to Damayanti's residence

अथैनं मन्यमानस्य दमयमस्य मन्यमापत ।

तस्य मस्य मरयद्वारं प्राप्नुमिच्छामि तऽनय ॥

Then Damayanti asked him smilingly
You are like a god bold and blameless
that you are I wish to know who you
might be "

पञ्चमुत्तमु वैदर्ष्यां नलस्तां प्राप्नुयात् ॥

नल मां विदि व स्याजि देवदूतमिदागतम् ॥

दयाम्नां प्राप्नुमिच्छन्ति ताम् । ऽग्निवयना यमः ।

तं तामन्यतमं दयं पतिं धरत्येतां मनः ।

तं तामेव प्रमादजं प्रणिष्टाऽदममस्मितः ॥

Thus questioned by Damayanti (the princess of Vidarbha) Nala replied to her
"Know me good lady as Nala come here as a messenger of the gods. The gods Indra Agni (Fire) Varuna and Yama (Death) have come as your suitors. Choose good lady one of these gods as your husband it is solely because of their power that I was able to enter (this place) unnoticed

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।

त्वत्कृते हि मया वीर राजानः सन्निधातिताः ॥

She made her obeisance to the gods and, smiling sweetly, spoke to Nala "It is really for your sake, O hero, that the kings are being gathered into an assembly (of suitors) "

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ॥

Thus addressed by the Princess of Vidarbha, Nala replied to her

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ।

येषामहं लोककृतामीश्वराणां महात्मनाम् ।

न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥

"When the protectors of the world await you, why do you choose an ordinary human being (for your husband)? Let your mind be fixed upon those mighty lords who protect the [world, to the dust of whose feet I am inferior "

नैषधेनैवमुक्त । सा दमयन्ती यथाऽमपीत् ।
 दयंभ्याऽहं ममभ्युत्थ सर्वेभ्यः पृथिवीपते ।
 पुण त्वामेव मर्तां नारायणं नमस्कृत्य मम ॥
 त्वं चैव दयाव्यापान्तु मम यत्र स्वयंवरः ॥

Thus addressed by Nala (the Prince of Ushadha) Damayanti spoke these words :

I make my obeisance to all the gods
 O prince ! I can choose only you as my
 husband What I tell you now is truth
 Please come you and the gods to the
 place of my *Strayamvara* (where I shall
 choose my husband)."

एवमुक्त स याजगाम यत्र देवाः समागताः ॥

Thus told he returned to the place
 where the gods were (waiting).

देवाः—

व त्विदृष्ट्वा त्वया राजन् दमयन्ती वि ममपीत् ॥

THE GODS —

"Did you O prince see Damayanti ?
 And what did she say ? "

नलः

वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।

मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥

अब्रवीच्चैव मां वाला आयान्तु सहिताः सुराः ।

त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥

NALA

“Even as I was expatiating about you, that bright-faced girl had made up her mind and would choose only me, O eminent gods ! And the girl told me . ‘O best of men ! Let all those gods come along with you to the place of my *Svayamvara* (where I shall choose my husband) ’ ”

अथ काले शुभे प्राप्ते दमयन्तीमभीप्सवः ।

विविशुस्ते नृपा रङ्गमासीनाः पृथिवीक्षितः ॥

Then, as the auspicious hour approached, the princely rulers of the earth entered the assembly hall, eager to obtain (the hand of) Damayanti (in marriage), and took the seats (assigned to them)

दमयन्ती तदा रङ्ग प्रविषत् शुभानना ।

मुष्मन्ती प्रमया राधा चक्षुषि च मनांसि च ॥

Thereafter Damayanti entered the assembly hall bright faced and with her radiant beauty she dazzled at once the eyes and the minds of the (assembled) kings.

तदा सकीर्त्यमानेषु राज्ञां नामसु [भारत] ।

ददर्श मैत्री पुरुषान् पञ्च तुल्याश्च तीनिद ॥

Then when the names of the (several) kings were being announced (one by one) Damayanti (Bhima's daughter) saw five persons there who looked (all) alike

यद्यदि दृष्ट्वा तेषां तत्तमेने नलं चक्षुः ।

And as she looked at each of them she thought that each was Prince Nala

कथं नु देवान् जानीयां कथं विद्यां नलं नृपम् ।
 एवं विचिन्त्य बहुधा नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥

“How am I to know who the gods are and how am I to know which is Prince Nala?” She pondered over the question in various ways, and then she made her obeisance to the gods and held the palms of her hands together in adoration and, trembling, spoke this

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृत्तः ।
 पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥

“On hearing the words of the swans, I have chosen Nala as my husband As that is the truth, let the gods point him out to me”

निशम्य दमयन्त्यास्तत्करुणं प्रतिदेवितम् ।
 मनोविशुद्धिं बुद्धिं च भक्तिं रागं च नैषधे ।
 यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥

And when the gods heard that piteous appeal of Damayanti and observed the purity of her thoughts, the fixity of her mind and her love and devotion to Nala (the Nishadha prince), they exhibited on their persons their several distinguishing characteristics, as requested (by Damayanti).

सा समीक्ष्य तु तान् देवान् पुण्यशलाफ घनैषधम् ।
 स्कन्धदेशेऽसृजत्तन्मयं स्रजं परमरामनाम् ।
 ततो द्वादशेति सहस्रा मुच्यन्ते राज्ञो नराधिपः ॥

And when she saw who the gods were and who the praiseworthy Nala was she placed the most auspicious garland round his neck. Then all at once arose a cry of wonder from the (assembled) kings.

वृत्ते तु नैषधे भैम्याः शत्रुपालाः मदीजनः ।
 महत्प्रमनसस्सर्वे नलापादौ वरान्वदुः ॥

When Nala (the prince of Nishadha) was thus chosen as her husband by Damayanti (the daughter of Bhīma) all the illustrious guardians of the world were glad at heart and they granted him (Nala) eight boons.

गतेषु पार्थिवे द्वेषु भीमाः प्रीता भदामनाः ।
 विवाहं पारयामास दमयन्त्या नलस्य च ॥

When the (assembled) kings had left, the high minded Bhīma was pleased and had the wedding of Damayanti and Nala celebrated.

उष्य तत्र तथाकामं नैषधो द्विपदां वरः ।

भीमेन समनुज्ञातो जगाम नगरं स्वकम् ।

रेमे सह तथा राजा प्रजा धर्मेण पालयन् ॥

Then Nala, the best of men, stayed there for such time as he liked and, thereafter, permitted by Bhīma, he returned to his own city, and ruling over his subjects according to law, he lived a happy life with (Damayanti) her

जनयामास च ततो दमयन्त्यां महामनाः ।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥

And then the high-minded Nala had a son Indrasen, and a daughter Indrasena born of Damayanti

वृते तु नैषधे भैम्या लोकपाला महौजसः ।

यान्तो ददशुरायान्तं द्वापरं कलिना सह ॥

After Nala had been chosen by Damayanti as her husband, the illustrious guardians of the world were returning (to Heaven), and they saw Dvapara coming towards them, along with Kali

अथाग्रधीत् कलिं शक्रः सप्रेक्ष्य बलधृतरथा ।

द्वापरेण सहायेन कलेर्ग्रहि क्व यास्यसि ॥

And then when Indra destroyer of the demons Bala and Vritra, saw Kali he asked (him) Tell me where are you going Kali with Dvapara as your companion?

ततोऽग्रधीत्कलिः शक्रं वमयन्त्याः स्वयम्वरम् ।

गत्वा हि धरयिष्ये तां मम तां गतम् ॥

Then Kali answered Indra I am going to Damayanti's Svayamvara (choice of a husband) and will choose her (as wife) for my mind has already gone to her (in advance).

तमग्रधीत्प्रहस्येन्द्रो निवृत्तस्म स्वयम्वरम् ।

धृतस्तथा गच्छा राज्ञा पतिरस्मत्समीपतः ॥

And Indra told him laughing The Svayamvara is over Prince Nala was chosen by her as her husband (even) when we were by his side

ययमुक्त्वा कलिं देवा द्वापरश्च दिवः ययुः ॥

After having told Kali and Dvapara this the gods returned to Heaven

संयन्तुं नोत्सहे कोपं नले वत्स्यामि द्वापर ।

अंशयिष्यामि तं राज्यान्न भैस्या सह रंस्यते ।

त्वमप्यक्षान्समाविश्य साहाय्यं कर्तुमर्हसि ॥

“I cannot restrain my anger Dvapara! I will possess Nala and expel him from his kingdom He shall not be happy with Damayanti. And you must enter the dice and render me help (in this enterprise) ”

एवं स समयं कृत्वा द्वापरेण कलिः सह ।

गत्वा पुष्करमाहेदमेहि दीव्य नलेन वै ॥

अक्षयूते नलं जेता भवान्हि सहिवो मया ।

निषद्यान्प्रतिपद्यस्व जित्वा राज्यं नलं नृपम् ॥

Thus entering into an agreement with Dvapara, Kali went to Pushkara and told him this “Come and play a game of dice with Nala Helped by me, you will certainly defeat Nala in the game of dice. Winning his kingdom from Nala, you will have the Nishadha country for yourself ”

आत्माय तु नल घोरः पुष्करा परधीरहा ।

दीव्यावेत्यप्रधीक्षाता वृषेणेति सुहृर्मुहुः ॥

And that warrior brother Pushkara who could kill opposing warriors in battle came to Nala and pressed him again and again saying Let us play a game of dice.

न क्षमे ततो राजा समाज्ञान महामनाः ॥

And the noble minded king was not able to refuse the invitation

तमक्षमवसमसै सुहृर्वा न तु कश्चन ।

निधारणेऽमधश्छको दीव्यमानमरिदमम् ॥

And none of his friends was able to stop him who was the terror of his foes when he began to play at dice and was mad with the passion for gambling

षाञ्ज्ये तु तदा मैत्री सान्त्वयच्छुष्यया गिरा ।

उवाच देशकालश्च प्राप्तकालमनिश्चिता ॥

Then Damayanti consoled (Nala's charioteer) Varshneya and as she knew the proper time and place for everything the blameless lady spoke these words gently at the proper moment

नलस्य दयितानश्वान् योजयित्वा मनोजवान् ।

रथमारोप्य मिथुनं कुण्डिनं यातुमर्हसि ॥

“You must yoke to his chariot the favorite horses of Nala, which are as fleet-footed as the wind and seating his twin children on the chariot proceed to Kundina (city)”

ययौ मिथुनमारोप्य विदर्भास्तेन वह्निना ।

हयांस्तत्र विनिक्षिप्य सूतो रथवरं च तम् ॥

इन्द्रसेनां च तां कन्यामिन्द्रसेनं च बालकम् ।

आमन्त्र्य भीमं राजानमार्तः शोचन्नलं नृपम् ।

ऋतुपर्णं स राजानमुपतस्थे सुदुःखितः ॥

And the charioteer seated the twins on the chariot and drove on to the Vidarbha country, and then leaving those horses and that excellent chariot in safe custody, sore at heart, he took leave of the girl Indrasena and the boy Indrasen and also of king Bhīma, grieving (all the while) for king Nala, and he went thence, sad at heart, to king Rituparna whose service he entered

पञ्चरूपेण निक्षिप्य पुण्यश्लोकः सुदुमनाः ।

उत्तरीय तथा यस्त्र भूषणानि मदायशाः ॥

एकधासा ह्यसधीता सुदुष्छाकविधधन ।

निष्काम ततो राजा त्यक्त्वा सुविपुला धियमूढ

And with a very bitter heart the praiseworthy king Nala of great fame threw away as stake his cloak and his ornaments and then having lost his extensive fortune he walked out wearing a single garment and with no cloak on adding greatly to the sorrow of his well-wishers.

धमयन्त्येकयस्त्राऽप्य गच्छन्त पृष्ठतोऽन्यथात् ॥

And as he went, Damayanti wearing also a single garment, followed behind him.

स तथा नगराभ्याशे त्रिरात्र नैपचाऽयमत् ॥

And Nala stayed for three nights along with her in the outskirts of his city

पुष्करस्य तु पापयेन तस्य विद्वेषणेन च ।

न तथा नगराभ्याशे मत्परादर्शो न सत्यतः ॥

Because of Pushkara's orders and also because of Pushkara's feelings of hatred Nala although he deserved kindly treatment did not meet with kindness in the outskirts of his city

त्रिरात्रमुषितो राजा जलमात्रेण वर्तयन् ॥

The king passed three full days subsisting only on water (before he went into the forest).

श्रुधया पीड्यमानस्तु नलो बहुतिथेऽहनि ।

अपश्यच्छकुनान्कांश्चिद्विरण्यसदृशच्छदान् ॥

One long day, when Nala was oppressed by hunger, he saw some young birds whose wings shone like gold

ततस्तानन्तरीयेण वाससा स समावृणोत् ।

वस्त्रमादायोत्पतन्तः खगा आहुस्ततो नलम् ॥

दृष्ट्वा दिग्वाससं भूमौ स्थितं दीनमधोमुखम् ॥

Then he threw over those birds the single garment that he was wearing round his waist, but they flew up with his garment and flying told Nala, whom they saw standing on the ground, naked, miserable and downcast

ययमस्माः सुदुयुद्धे सद्य यासो जिहीषयाः ।

आगता न हि मा प्रीतिः सयाससि गते स्वयि ॥

"We are the dice silly fool who wished to rid you of your garment. Verily it is no pleasure to us if you go with your cloth on"

तान्समीक्ष्य गतान् राजा दमयन्तीमथाब्रवीत् ।

वैयन्य परम माप्ता दुःखिता गतचेतनः ॥

मर्ता तेऽहं निषादिद् यद्यन दितमारमणः ।

एष पन्था विदमानामेष यास्यति कासलान् ॥

Then on seeing them fly away king Nala told Damayanti I have reached extreme adversity and with constant sorrowing, I am stupefied I am your husband. Listen to these words which will do you good This is the way to the Vidarbha country and this path leads to the province of Kosala

सा पाप्यकलया पाचायाच त करुण वचः ॥

*Choked with tears she spoke to him piteously and in a tremulous voice

उद्वेपते मे हृदयं सीदन्त्यङ्गानि सर्वशः ।

तव पार्थिव सङ्कल्पं चिन्तयन्त्याः पुनःपुनः ॥

"My heart trembles, O prince, and my limbs are all drooping, as I think again and again of what you have in your mind

हृतराज्यं हृतद्रव्यं विवस्त्रं शुच्छ्रमान्वितम् ।

कथमुत्सृज्य गच्छेयमहं त्वां निर्जने वने ॥

"How can I go away and leave you, bereft of your kingdom and of your wealth, wandering in this desolate forest naked, hungry and weary ?

श्रान्तस्य ते श्रुद्यार्तस्य चिन्तयानस्य तत्सुखम् ।

वने धोरे महाराज नाशयिष्याम्यहं क्लमम् ॥

"To you, great king, so tired and oppressed with hunger, and thinking about the happiness of those days, I shall give comfort in this fearful forest and remove all fatigue

न च भार्यासमं किञ्चिन्नरस्यार्तस्य भेषजम् ।

नित्यं हि सर्वदुःखेषु सत्यमेतद्ब्रवीमि ते ॥

"There is never a salve like unto a wife in curing one who is afflicted with every kind of sorrow This is the plain truth that I speak to you

यस्यान हि ममाभीक्ष्णमाख्यासि च नरोत्तम ।
सहितावेव गच्छाद्या विदुर्मान्यदि मन्यसे ॥

Best of men! you tell me about the
paths again and again If you approve
together we shall go to Vldarbha

कथं समुद्यो गत्वाऽहं तव हृदयि चर्येणः ।
परिधूनो गमिष्यामि तव शोकविचर्येणः ॥
इति मुषल्लो राजा वनयन्ती पुनः पुनः ।
साम्प्रदायात् कस्याणीं वाससोऽर्थेन सहिताम् ॥

I, who went there happy and brought
you much joy how can I go there now
sad and miserable causing you much
grief" So spoke king Nala to Damayanti
again and again and he comforted his
blessed lady who was clothed in a part
of her garment only

तावेकवस्त्रसंवीतावटमानावितस्ततः ।

श्रुत्पिपासापरिश्रान्तौ सभां कांचिदुपेयतुः ॥

With a single garment between them to cover themselves with, they wandered here and there, and worn out with hunger and thirst they came to a resting-house

स वै विवस्त्रो मलिनो विवर्णः पांसुगुण्ठितः ।

दमयन्त्या सह श्रान्तः सुष्वाप धरणीतले ॥

With his naked body pale and dirty and covered with dust, he felt weary and lay down on the ground along with Damayanti and fell asleep

दमयन्त्यपि कल्याणी निद्रयाऽपहृता ततः ॥

The blessed Damayanti too was also overcome with sleep

शोकोन्मथितचित्तस्सन्सभां पर्यचरत्तदा ॥

Soon after, with his mind perturbed with sorrows, Nala (he) got up and paced about the resting-house uneasily.

माससाद सभादेरो विकारा गगनमुचमम् ।

तेनार्थं याससदिच्छत्या निषम्य च परतपः ॥

अथ हस्तु कलिना मोदितः प्राद्वपप्रलः ॥

सुतामुत्प्लुत्य ता भार्या विलप्य पश्येण पटु ॥

He caught hold of an excellent sword which lay unsheathed in a corner of that resting house and he who was a terror to his foes cut with that sword a part of (her) garment and wrapped himself in it and driven by Kali Nala lost his senses and with many piteous moans he ran away leaving his sleeping wife all alone.

समुप्यत परारादा मथस्ता विजने घने ॥

And that lovely lady woke up from her sleep in the desolate forest and was much afraid.

अपश्यमाना मर्तोर शाकदुःखसमन्विता ।

माश्लेषदुःखेदा नाथ मीताऽस्मि विजने घने ॥

Not finding her husband there she was full of grief and pain and she cried aloud Ah my lord I am terribly afraid in this lonely forest.

तां शुष्यमाणामत्यर्थं कुररीमिव वाशतीम् ।
जत्राहाजगरो ग्राहो महाकायः शुधाऽन्वितः ॥

A monstrous boa-constrictor, which was hungry and rapacious, caught her as she was running about languished overmuch and bleating like an ewe in distress

तां तु कश्चिद् भुजङ्गं तं विशस्य मृगजीवनः ।
मोक्षयित्वा समाश्वास्य कामस्य वशमीयवान् ॥

Then a hunter (passing that way) killed that serpent and released her from its grip and comforted her with sweet words, and he was overwhelmed by lust

दमयन्ती तु दुःखाती शशापैर्न रुषा किल ॥
व्यसुः पपात मेदिन्यामग्निदग्ध इव द्रुमः ॥

And Dāmayanti, who was afflicted with sorrow, grew wild with exasperation and cursed him, and he fell dead on the ground, like a tree burnt by a forest fire

सा गत्वा त्रीनहोरात्रान् पदशीलममण्डलम् ।
 सार्जमिवाद्य तपाधूयान् धिनपायनता स्थिता ॥

She walked three days and nights and then saw a group of hermitages, she made her obeisance to the ascetics there and stood near them, bowing her head reverently

उदर्कस्तथ कल्याणि कल्याणो भविता शुभे ।
 यद्य पश्याम तपसा क्षिप्रं द्रक्ष्यसि नैषधम् ॥

Good lady! You are blessed Happiness awaits you. We see into the future by powers gained by austerities. You will soon meet Nala."

ययमुक्त्याऽस्तर्हितास्ते विस्मिता ह्यमेष चरा ॥

After saying this they vanished from her sight and she stood there wondering

गच्छन्ती सा चिराद्बाला पुरमासादयन्महत् ।
 सायाह्ने चेदिराजस्य सुषाहाः सत्ययादिना ॥

And that young lady walked on for a long while and in the evening reached the big city of truthful Subahu, king of the province of Chedi.

तां प्रासादगताऽपश्यद्राजमाता जनैर्वृताम् ॥

The king's mother, who was in her palace, saw her surrounded by a crowd.

सा जनं वारयित्वा तं प्रासादतलमुत्तमम् ।

आरोप्य विस्मिता [राजन्] दमयन्तीमपृच्छत ॥

She caused that crowd to disperse and made Damayanti mount the palace, and wondering (about her), inquired who she might be

भैमी

मानुषीं मां विजानीहि भर्तारं समनुव्रताम् ।

धूते स निर्जितश्चैव वनमेक उपेयिवान् ॥

DAMAYANTI

"Know me to be an ordinary mortal faithful to my husband He was defeated in a game of dice and retired alone into the forest

वं मार्गमणिा भर्तारं न विन्दामि प्रियं प्रभुम् ॥

"I have been searching for my dear lord and husband, but I have not met him"

तामद्युपरिपूर्णांसीं राजमाताऽप्रणीतस्थपम् ।
इदं वक्ष्ये मदे भर्तारमुपलक्ष्यसे ॥

The king's mother of her own accord told (her) Damayanti whose eyes were filled with tears Good lady! stay here (with us) and you will find your husband (again) "

ययमुक्त्वा ततो मैत्रीं राजमाता [पिशापते] ।
उवाचेद दुदितर सुनन्दां नाम [भारत] ॥

After speaking to Damayanti in this manner the king's mother told her daughter Sunanda this

ययसां तुल्यता माता सखी तय मयत्थियम् ॥

This lady is of your age Let her be your companion.

ततः परमसंहृष्टा सुनन्दा गृहमागमत् ।
दमयन्तीमुपादाय सखीभिः परिवारिता ॥

Then Sunandā was mightily pleased, and surrounded by her companions, she returned to her (own) palace taking Damayantī with her.

उत्सृज्य दमयन्तीं तु नलो राजा [विशंपते] ।
ददर्श दावं शुश्राव शब्दं भूतस्य कस्यचित् ।
अभिधाव नलेत्युच्चैः पुण्यश्लोकेति चासकृत् ॥

Going away from Damayantī, king Nala saw a forest-fire, and he heard the loud cries of some living thing calling more than once "Hasten, Nala!" and "Blessed man!"

म। भैरिति नलश्चोक्त्वा मध्यमग्नेः प्रविश्य तम् ।
ददर्श नागराजानं शयानं कुण्डलीकृतम् ॥

'Do not fear!' answered Nala and rushed into the fire, and there he saw the king of serpents lying coiled on the ground

स नागाः प्राञ्जलिर्भूत्वा वेपमानो मल्ल तदा ।

उवाच मां विद्धि राजा नाग कर्कोटक [नृप] ॥

Then that serpent trembled and remaining reverently before Nala, told him "Know me, O king as the serpent Karkotaka.

मया प्रलब्धो ब्रह्मर्षिरनागाः क्षुमहावपाः ।

तेन मन्युपरीतेन शप्तोऽस्मि मनुजाधिप ।

तिष्ठ त्वं स्थावर इव यावदेति नला कचिद् ॥

' An innocent Brahmin sage who was practising very great austerities was deceived by me and in his anger he cursed me O lord of men thus Remain immobile as a stone till Nala comes here

तस्य शापाच्च शक्नोमि पदाद्विचक्षितु पदम् ॥

' Because of his curse I am not able even to move a foot."

तं गृहीत्वा नलः प्रायाद्देशं दावविवर्जितम् ॥

Nala lifted it (the serpent) up and ran out to a spot where the forest-fire had not spread

उत्सृष्टुकामं तं नागः पुनः कर्कोटकोऽप्रवीत् ।

पदानि गणयन्गच्छ श्रेयो दास्यामि*यत्परम् ॥

And when he was about to let the serpent Karkotaka go, it said. "Count the paces as you go I will bestow on you a great advantage"

ततः संख्यातुमारब्धमदशदशमे पदे ।

तस्य दष्टस्य तद्रूपं क्षिप्रमन्तरधीयत ॥

Then, when he began to count (his paces), the serpent bit him at the tenth step* As soon as he was bitten, his handsome appearance was suddenly gone.

स दृष्ट्वा विस्मितस्तस्यावात्मानं विकृतं नलः ॥

When Nala saw that he had become disfigured, he stood (for a while) wondering

* 'Dasa' means 'ten' and also 'bite'

ततः कर्कोटको नागः साम्प्रथमलम्बमग्रधीत् ।
 मया तेऽन्तर्हित रूपं न त्वां विचर्जना इति ॥
 गच्छ राजधितः सुतो बाहुकाऽहमिति ध्रुवन् ।
 समीपमृत्युपर्यस्य स हि वेदास्तनैपुणम् ॥
 स तेऽक्षहृदयं दाता राजाऽम्बहृदयेन वै ।
 भविष्यसि यदाऽक्षकः श्रेयसा योष्यसे तदा ॥
 स्वदारैस्तनयाभ्यां च सत्यमेतद्ब्रवीमि ते ।
 अनेन दाससा च्छत्रः स्व रूपं प्रतिपत्स्यसे । ,
 इत्युक्त्वा प्रवदौ तस्मै दिव्यं धासोयुगं तदा ॥

Then the serpent Karkotaka comforted Nala and told him "I have rid you of your handsome appearance lest people recognize you. Go hence O king to Rituparna's place saying 'I am a charioteer Bahuka by name' He knows all about dice. He will impart to you all the secrets of dice playing in return for a full knowledge about horses (imparted by you). Then, when you become an expert at dice-playing you will have your fortune restored and you will have your wife and twin children back again. This is truth that I am telling you. Attired in this garment, you will get back your handsome appearance. So saying he gave him a pair of godlike garments.

नागराजस्ततो [राजन्] तत्रैवान्तरधीयत ॥

And the king of the serpents disappeared then and there.

तस्मिन्नन्तर्द्विते नागे प्रययौ नैषधो नलः ।

ऋतुपर्णस्य नगरं प्राविशद्दशमेऽदनि ।

When the serpent had disappeared, Nala, the king of Nishadha, went towards Rituparna's city and reached it on the tenth day

स राजानमुपातिष्ठद्बाहुकोऽहमिति ब्रुवन् ॥

अश्वानां वाहने युक्तः पृथिव्यां नास्ति मत्समः ।

अन्नसंकारमपि च जानाम्यन्यैर्विशेषतः ।

यानि शिल्पानि लोकेऽस्मिन्यच्चैवान्यत्सु दुष्करम् ।

सर्वं यतिष्ये तत्कर्तुमृतुपर्ण भरस्व माम् ॥

And he waited upon the king saying: "I am Bahuka There is no one in this world who can equal me in the management of horses, and I know how to cook much better than others, whatever art or craft is practised in this world and however difficult the task may be, I shall strive my best in all of them, only support me, Rituparna."

ऋतुपर्णा—

चीप्रयाने सदा धुदिध्रियते मे विशेषतः ।
स त्वमातिष्ठ यागं त घस्यै मयि पादुक ॥

RITUPARNA —

I am always particularly fond of rapid motion so devote yourself to this work (of chariot driving) and live with me O Bahuka !

ययमुक्तो नलस्तेन दमयन्तीमनुसरन् ।
महासपास न्ययसद्राष्ट्रस्तन्य निवेशने ॥

Thus asked by that king, Nala lived incognito in his palace thinking always about Damayanti.

इतराज्ये नले मीमाः भमार्येऽक्षरान गते ।
दिवाभ्यस्यापयामीस यस्तु वत्सा ख पुष्कलम् ॥

When Nala, deprived of his kingdom, could no more be seen nor his wife, Bhima despatched Brahmins presenting them with abundant riches

मृगयध्वं नलं चैव दमयन्तीं च मे सुताम् ।

इत्युकास्ते ययुर्हृष्टा ब्राह्मणाः सर्वतो दिशम् ॥

“Search for Nala and also for my daughter Damayanti ” So requested, the Brahmins went in all directions, eager (in their search)

ततश्चेदिपुरीं रम्यां सुदेवो नाम वै द्विजः ।

विचिन्वानोऽथ वैदर्भीमपश्यद्राजवेश्मनि ॥

Then, a Brahmin named Sudeva, searching in the lovely city of Chedi, saw Damayanti in the royal palace

तथैव राजमाता च ब्राह्मणान्पर्यवेषयत् ।

भोजनार्थं सुदेवोऽपि तत्रैव प्रविवेश ह ॥

With her help only, the king's mother served Brahmins with food, and Sudeva also went in (to take his food) there

तां समीक्ष्य विशालाक्षीं सुदेवो ब्राह्मणोऽब्रवीत् ।

अहं सुदेवो वैदर्भीं आतुस्ते दयितस्सखा ।

कुशली ते पिता राशि कुशलौ दारकौ च ते ॥

Seeing that large-eyed lady, the Brahmin Sudeva said “I am Sudeva, O Vidarbha princess (Damayanti), a dear friend of your brother You father, O queen, keeps good health, and both your children are also in good health”

ततः सुदेवमानाय राजमाता [विधापते] ।

पप्रच्छ भार्या कस्येय त्वया ख विदिता कथम् ॥

Then the [king's] mother summoned
Sudeva to her presence and asked him

Whose wife is this lady? And how is
she known to you?

सुदेवः—

विद्वर्मराजो धर्मात्मा भीमो भीमपराक्रमः ।

सुतेय तस्य कल्याणी, वनयन्तीति विद्युता ॥

राजा तु नैयथो नाम भार्येय तस्य धीमताः ।

स यूतेन क्षितो आजा हतराज्यो महामनाः ।

वनयन्त्या गता सार्धे न प्राप्तायत किञ्चन ॥

SUDEVA —

॥

Virtuous by nature and terrible in
his strength is Bhīma king of the Vīdarbha
country. This good lady is his daughter
well known as Damayanti. There is a king
known as Naisbadha and this lady is that
wise king's wife. He was defeated by
his brother in a game of dice and
deprived of his kingdom. And noble
minded as he was he went abroad with
Damayanti and has not at all been heard of

ते वयं दमयन्त्यर्थे चरामः पृथिवीमिमाम् ।

सेयमासादिता बाला तव देवि निवेशने ॥

“And we wander all over this earth in search of Damayanti. Such is the girl whom, O Queen, I have been able to discover in your palace.

अस्या ह्येष भ्रुवोर्मध्ये सहजः पिप्पलुरुत्तमः ।

“In the middle of her eye-brows, she has an auspicious mole from her birth.”

तच्छ्रुत्वा वचनं तस्य राजमातेदमब्रवीत् ।

भगिन्या दुहिता मेऽसि पिप्पलुनाऽनेन सूचिता ।

यथैव ते पितुर्गोहं तथेदमपि भामिनि ॥

On hearing those words of his, the Queen-mother said this “You are indeed my sister's daughter. You are identified by this mole. As is your father's house, even so is this house (yours), my dear girl.”

तां प्रहृष्टेन मनसा दमयन्ती [विशंपते] ।

प्रणम्य मातुर्भगिनीमिदं वचनमब्रवीत् ॥

Damayanti, with her heart gladdened, made her obeisance to her mother's sister and spoke these words :

महायमानाऽपि सती सुखमस्नुयिता त्वयि ।
 यदि चापि प्रिय किञ्चिन्मयि कर्तुमिच्छेच्छसि ।
 विदर्भान्यातुमिच्छामि शीघ्र मे यानमादिश ॥

Even when I was not recognized I lived happy in your company. If you desire to do me any favour now I prefer to go to Vidarbha please order a conveyance at once for me.

षाढमित्येष तामुत्त्वा हृष्टा मातृष्वसा [नृप] ।
 मास्यापयद्वाजमाता श्रीमतीं नरवाहिना ॥

The aunt gladly said Yes to her and sent the good lady in a palanquin (borne by men)

यानेन न चिरादेव विदर्भानगमञ्छुमा ।
 तां तु वन्धुजनः सर्वः प्रहृष्टः समपूजयत् ॥

By that conveyance the good lady reached Vidarbha without delay and all her relations were quite glad and they gave her a hearty welcome.

ततः प्रचोदितो राजा ब्राह्मणान्प्रशयति नः ।
 मास्यापयदिशः सर्वा यतश्च नलदर्शने ॥

Then the king impelled (by his daughter) sent submissive Brahmins in all directions saying Exert yourselves in finding where Nala is.

अथ तानप्रवीक्ष्यैमी सर्वराष्ट्रेष्विदं वचः ।

ब्रूत वै जनसंसत्सु तत्रतत्र पुनःपुनः ॥

And then Damayanti told them. "Repeat these words again and again in every country and wherever people meet together.

कृ नु त्वं कितव च्छित्वा वस्त्रार्धं प्रस्थितो मम ।

उत्सृज्य विपिने सुप्तमनुरक्तां प्रियां प्रिय ॥

सा वै यथा त्वया दृष्टा तथाऽऽरो त्वत्प्रतीक्षिणी ।

प्रसादं कुरु वै देव प्रतिवाक्यं वदस्व च ॥

"Rogue! where did you go, cutting my garment in two, leaving your dear and loving wife asleep in the forest Dearest! She is as she was when you saw her last, eagerly expecting your return Be merciful, O lord, and give her a reply."

एवं ब्रुवाणान्यदि वः प्रतिब्रूयाद्वि कश्चन ।

तदादाय वचस्तस्य ममावेद्यं द्विजोत्तमाः ।

"If any person makes any reply when you say these words, you must, O great Brahmins, bring that reply of his to me and inform me."

तच्च धाक्य तथा सर्वे तत्रैतत्र [विज्ञापते] ।

आध्याचक्षिरे विभ्रा वमयस्था यथेरितम् ॥

Thereupon all those Brahmins made the people listen, wherever they went, to those words of Damayanti even as she had spoken.

अथ दीर्घस्य कालस्य पर्जादो नाम वै द्विजः ।

प्रत्येत्य नगर मैमोमिद्व चचनमब्रवीत् ॥

Then after a long while a Brahmin named Parnada returned to the city (of Kundina) and told Damayanti these words

नैधध मुगयाजेन आगस्वरिरुपस्थितः ।

आधितञ्च मया धाक्य त्वदीयं स महोजने ॥

Searching for Naishadha I waited on Rituparna (Bhagasvari) and in public he was told by me those words of yours

सूतसास्य नरेन्द्रस्य विक्रपो ह्रस्ववाहुकः ।

शीघ्रयानेषु कुशलो मृधकर्ता च भोजने ॥

The charioteer of that great king is an ugly man with stunted arms he is clever in making his horses run fast and he is also a good cook.

स विनिःश्वस्य बहुशो रुदित्वा च पुनःपुनः ।
कुशलं चैव मां पृष्ट्वा पश्चादिदमभाषत ॥

He sighed often and shed frequent tears ;
and he made kind inquiries about my
welfare , and thereafter he said this

प्राणांश्चारित्रकवचान्धारयन्ति वरस्त्रियः ॥

“Good women, by their chastity
protected, hold on to life

विषमस्थेन मूढेन परिभ्रष्टसुखेन च ।
यत्सा तेन परित्यक्ता तत्र न क्रोद्धुमर्हति ॥

प्राणयात्रां परिप्रेप्सोः शकुनैर्दृतवाससः ।
आधिभिर्दह्यमानस्य श्यामा न क्रोद्धुमर्हति ॥

“As she was abandoned by him when
he was out of his senses, being placed
in difficult circumstances and deprived of
every comfort, she must not lose her
temper The lovely lady must not lose
her temper, seeing that he was deprived
of his garment by the young birds when
he tried to sustain himself (by capturing
them for food) and seeing that he was
consumed by mental agonies”

तस्य तद्वचनं श्रुत्वा त्वरितोऽहमिहागतः ॥

On hearing those words of his I returned quickly to this place.

एतच्छ्रुत्वाऽश्रुपूर्णाक्षी पर्णादस्य [विश्रापते] ।

ततां सुदेवमानान्य दमयन्त्यप्रधीश्रुपम् ॥

अश्रुपर्णे षष्ठो ग्रहि पतिमन्य धिकीर्षती ।

भास्यास्यति पुनर्मैमी दमयन्ती स्वययरम् ॥

तत्र गच्छन्ति राजानाः श्वोभूते स मविष्यति ।

न हि स ज्ञायते धीरो नलो जीवन्मृतोऽपि वा ॥

On hearing these words of Parnada, Damayanti's eyes filled with tears she then sent for Sudeva and told him Tell the king Rituparna that Bhīma's daughter Damayanti desires to have another man as her husband and will hold Svayamvara again. Several kings are going there it (the Svayamvara) will be to-morrow for it is not known whether the mighty Nala is alive or dead

एव तया यद्योक्तो वै गत्वा राजानमप्रधीत् ॥

And he went and told the king exactly what she had said

श्रुत्वा षष्ठः सुदेवस्य अश्रुपर्णो नराधिवः ।

सान्त्वयन् सुकण्ठा वाचा बाहुकं प्रत्यभाषत ॥

When king Rituparna heard Sudeva's words he told Bahuka, pleasing him with soft words

विदर्भान्यातुमिच्छामि दमयन्त्याः स्वयंवरम् ।

एकाह्ना ह्यतत्त्वज्ञं मन्यसे यदि बाहुक ॥

“Bahuka, I wish to go to Vidarbha to Damayanti's Svayamvara, if you, expert in managing horses, think we can be there in a day”

एवमुक्तस्य [कौन्तेय] तेन राज्ञा नलस्य ह ।

व्यदीर्यत मनो दुःखात्प्रदध्यौ च महामनाः ॥

दमयन्ती भवेदेवं किं नु दुःखेन मोहिता ।

अरमदर्थे भवेद्वाऽयमुपायश्चिन्तितो महान् ॥

When Nala was thus asked by the king, his heart burst with sorrow, but he thought in his noble mind “Damayanti to behave thus! Has she indeed, on account of her sorrows, lost her senses? Or is this a big ruse planned for my sake?”

यदत्र सत्यं वाऽसत्यं गत्वा वेत्स्यामि निश्चयम् ।

ऋतुपर्णस्य वै काममात्मार्थं च करोम्यहम् ।

“The truth or the falsehood of this, I shall know definitely on going there. I shall, for my 'own sake also, do what Rituparna wishes me to do”

इति निश्चित्य मनसा बाहुका दीनमानसा ।

अभ्यगच्छत्तुराण्यन्तसमर्थानभ्यनि क्षमान् ॥

Thus resolved in mind Bahuka with an aching heart, secured good horses which were slim of body and could stand the journey

ततो युक्त रथ राजा समाराहस्थरान्वितः ॥

Then the king mounted in haste his chariot which (yoked with those horses) was ready

ते चाद्यमाना विधियद्वाद्भुकेन हयात्तमाः ।

समुत्पेतुरिवाकारा रथेन मोहयन्ति च ॥

Properly driven by Bahuka those excellent horses ran as if they were rushing in the air and they caused the occupant of the chariot to swoon (at the sight)

तथा मयाते तु रथे तदा भागस्थरिभृपः ।

उत्तरीयमधोऽपश्यद्भ्रष्ट परपुरञ्जयः ॥

When the chariot was thus proceeding king Rituparna (Bhagasvari) who had captured many enemy towns, saw his cloak slipping from him and falling down

ततस्तत्स्थरमागस्तु पटे निपतिते तदा ।

अदिभ्यामीति स राजा नलमाह महामनाः ।

When the cloth fell down the noble-minded king told Nala hastily (Hold and) let me pick it up.

नलस्तं प्रत्युवाचाथ दूरे अष्टः पटस्तव ।

योजनं समतिक्रान्तो नाहर्तुं शक्यते पुनः ॥

Then Nala told him in reply "Your cloak had fallen far away We have passed a distance of (a yojana) eight miles (since then) It is not possible now to get it back "

एवमुक्तो नलेनाथ नातिप्रीतमना नृपः ।

आससाद् वने [राजन्] फलवन्तं विभीतकम् ।

The king was not overjoyed when Nala told him this, and he reached (by that time) a myrobalan tree in the forest (they were passing through)

ऋतुपर्णः

मनापि सूत पश्य त्वं संख्याने परमं वलम् ।

सर्वः सर्वं न जानाति सर्वशो नास्ति कश्चन ॥

प्रचिनुह्यस्य शाखे द्वे याश्चान्शश्च प्रशाखिकाः ।

आभ्यां फलसहस्रे द्वे पञ्चोनं शतमेव च ॥

RITUPARNA

"Charioteer, look at my wonderful powers of calculation Everybody does not know everything, no one is omniscient Count and there will be on the two (main) boughs of this (tree) and all its other branches 2095 fruits (altogether) "

तदा रथावप्युत्थ राजान बाहुकोऽग्रवीत् ।
 प्रत्यक्षमेतत्कर्त्ताऽस्मि शतवित्त्वा विभीतकम् ॥
 सख्यास्यामि प्रक्षान्यस्य पश्यतस्ते जनाधिप ॥
 अकाम इव त राजा गणयत्येत्युवाच ह ॥

Then Bahuka got down from the chariot and told the king I will put your calculation to proof by selling this myrobalan tree. I shall count the fruits on this tree in your presence, O king! And reluctantly the king said You may count them.

तदा सखिस्मयाविष्टो राजानमिवमग्रवीत् ।
 गणयित्वा पयोक्तानि तावन्त्येव फलामि तु ।
 ओतुमिच्छामि तां विद्यां ययेतज्जायते नृप ॥

Then he counted the fruits and they were exactly as many as Rituparna stated they were and he was filled with wonder and told the king this I wish to learn that (Vidya) science by which you knew this O king!

अनुपयोः—

विन्ध्यक्षेद्वपक्व मा सख्यामि च विशाखम् ॥

RITUPARNA —

Know me as wise in the secrets of dice-playing as well as an expert in counting”

बाहुकस्तमुवाचाथ देहि विद्याद्वयं च मे ।
मत्तोऽपि चाश्वहृदयं गृहाण पुरुषर्षभ ॥

Then, Bahuka asked him "Give me O best of men, knowledge of both the (Vidyas) sciences, and from me obtain in return the secrets of horse-lore"

यथोक्तं त्वं गृहाणेदमक्षाणां हृदयं परम् ।
पवमुक्त्वा ददौ विद्यामृतुपर्णो नलाय वै ॥

"Receive from me these great secrets of dice-playing as they were revealed (to me)." So saying Rituparna imparted to Nala a perfect knowledge of that science (Vidya).

तस्याक्षहृदयज्ञस्य हृदयान्निःसृतः कलिः ।
ततो गतज्वरो राजा नैषधः परवीरहा ॥
रथमारुह्य तेजस्वी प्रययौ जवनैर्हयैः ॥

When he knew the secrets of dice-playing, Kali came out from within his body, and king Nala (Naishadha), who had destroyed mighty opponents, ceased to be tormented (by Kali) Full of energy, he remounted the chariot and drove on (to Kundina city), with the horses running at a great speed

ततो विदमान्सम्राज्ञं सायाहे सत्यधिक्रमम् ।

ऋतुपर्णं जना राज्ञे भीमाय प्रत्यवेदयन् ॥

Then the people announced to their king Bhīma, that (king) Rituparna of true prowess had reached the Vidarbha territories in the evening

वमयन्ती तु शुभाय रथघोषं नलस्य तम् ।

भावरोद्धमद्वैरम पुण्यश्लोकदिदृशया ॥

ततो मध्यमकक्षयाया ददर्श रथमास्थितम् ।

ऋतुपर्णं महीपाल सदेवाध्यैयवाहुकम् ॥

And Damayanti heard the rumbling of Nala's chariot and went to the top of a big building in order to catch a glimpse of that praiseworthy person (Punyasloka). From the inner apartments of that building she saw a chariot arrive and also king Rituparna along with Varshneya and Bahuka.

सोऽवतीर्य रथोपस्थाद्ऋतुपर्णो नराधिपः ।

न च किञ्चित्तदाऽपश्यत्प्रेतमानो मुहुर्मुहुः ॥

King Rituparna alighted from the chariot but he noticed nothing special although he looked about him again and again

स तु राजा समागत्य विदर्भपतिना तदा ।
राजप्रेष्यैरनुगतो दिष्टं वेश्म समाविशत् ॥

Then he met the kingly ruler of the Vidarbha country, and, attended by the king's servants, he arrived at the lodgings assigned to him

बाहुको रथमादाय रथशालीमुपागमत् ॥

Bahuka took the chariot away to the place where chariots were housed

चिन्तयामास वैदर्भी कस्यैष रथनिस्वनः ।
नलस्येव महानासीन्न च पश्यामि नैषधम् ।
वाष्णेयेन भवेन्नूनं विद्या सैवोपशिक्षता ॥

And the Vidarbha princess (Damayanti) wondered "Whose chariot is it that rumbles like this? The sound is majestic, like that of Nala's chariot, but I do not see Nala (lord of the Nishada country). It must certainly be that this peculiar art (of chariot-driving) has been learnt by Varshneya from his master "

एव सा तर्कयित्वा तु दमयन्ती [विशोपते] ।

वृत्तौ प्रस्थापयामास नैऋत्या येयजे शुभा ॥

Thus revolving in her mind the good lady Damayanti sent her messenger maid to discover (the Nishadha prince) Nala.

गच्छ केशिनि जानीहि क एष रथयादकः ।

उपविष्टो रथोपस्थे विष्ठतो हन्धयादुकः ॥

अत्र मे मद्यती राक्षः मयेदेव गच्छो नृपः ।

ज्ञास्येन कथान्ते त्व पर्णादयधम यथा ॥

प्रतिवाक्य च सुस्त्राणि सुधेयास्त्यमनिन्दिते ॥

Go Kesini and find out who this deformed chariot-driver is, who has stunted arms and who is sitting inside the chariot. My grave suspicion in this matter is that this person might be king Nala. At the close of your conversation my dear girl recite unto him those words which Parnada spoke and watch, blameless girl, what reply he makes.

एवं समाहिता गत्वा दूती बाहुकमब्रवीत् ।
 स्वागतं ते मनुष्येन्द्र कुशलं ते प्रवीम्यहम् ॥
 कदा वै प्रस्थिता यूयं किमर्थमिह चागताः ।
 तत्त्वं ब्रूहि यथान्यायं वैदर्भी श्रोतुमिच्छति ॥

Thus instructed, the maid-messenger went and met Bahuka and told him "Welcome to you, prince. I wish you well. When did you start on your journey? And why have you come here? Please tell me the truth aright, the princess of Vidarbha (Damayanti) likes to hear about it"

बाहुकः

श्रुतः स्वयंवरो राजा कोसलेन महात्मना ।
 द्वितीयो दमयन्त्या वै भविता श्व इति द्विजत् ॥
 श्रुत्वैतत्प्रस्थितो राजा शतयोजनयायिभिः ।
 हयैर्वातजवैर्मुख्यैरहमस्य च सारथिः ॥

BAHUKA

"From a Brahmin (who came there), the high-souled king of the Kosala country heard the news 'To-morrow a second

Svayamvara (choice of a husband) will be made by Damayanti. On hearing those words the king started at once with these excellent horses which are fleet as the wind and can run a distance of (a hundred yojanas) eight hundred miles And I am his charioteer

केशिनी—

योऽन्नाययाध्यां प्रथमं गताऽसौ ब्राह्मणस्तदा ।

इमामि भारीवाप्यामि कथयानः पुनःपुनः ॥

एतच्छ्रुत्वा प्रतिवचस्तस्य वक्ष्ये त्वया किल ।

यत्पुरा तत्पुनस्त्यक्तो वैवर्मी श्रोतुमिच्छति ॥

एषमुपस्थं केशिन्या मलस्य [कुचनन्दन] ।

हृदयं व्यथितं चासीदभ्युपूज्यै च लोचने ॥

KESINI —

When this Brahmin first came to Ayodhya he repeated again and again these words of a woman you heard the words and gave him a reply did you not? What was uttered then the princess of Vidarbha (Damayanti) desires to hear from you again" When Nala was thus requested by Kesini his heart grew sore and his eyes were filled with tears.

स निमृह्यात्मनो दुःखं पुनरेवेदमब्रवीत् ॥

But he controlled his grief and spoke those words over again

ततः सा केशिनी गत्वा दमयन्त्यै न्यवेदयत् ।

तत्सर्वं कथितं चैव विकारं तस्य चैव तम् ॥

Then Kesinī returned and reported to Damayanti about all that he spoke and also about the deformities of his person.

गच्छ केशिनि भूयस्त्वं परीक्षां कुरु बाहुके ।

अब्रुवाणा समीपस्था चरितान्यस्य लक्ष्य ।

दमयन्त्यैवमुक्ता सा जगाम पुनरागमत् ॥

“Go, Kesinī, once again and submit Bahuka to close scrutiny, and, remaining silent near him, watch his actions well” Thus directed by Damayanti, she went again and returned

सा तत्सर्वं यथावृत्तं दमयन्त्यै न्यवेदयत् ॥

She informed Damayanti everything as it happened

एतं शुच्यपदानोऽसौ न मया मानुषः कश्चित् ।

एतत्पूर्वः श्रुता वाऽपि वसयन्ति तथाविधः ॥

'He is certainly a man of perfect accomplishment. I have nowhere seen Damayanti nor have I heard of such a person before

इत्थमासाद्य तु द्वारं नासौ विनमते कश्चित् ।

संकोट्यस्य सुमहद्विपर जायतेऽधिकम् ॥

अनुपर्वस्य चार्थाय भोजनीयमनेकशः ।

प्रेषितं तत्र शका तु मांसं च बहु पाशयम् ॥

तस्य प्रक्षालनार्थाय कुम्भास्तत्रोपकल्पिताः ।

ते तेनावेक्षिताः कुम्भाः पूर्णो पश्यामवस्ततः ॥

He never bends his head when he comes to a low doorway and when he goes through a narrow passage the opening grows very large and wide. For the sake of Rituparna, various articles of food are often sent there by our king besides large quantities of animal flesh. Waterpots are kept there for washing those articles of food. At a glance from him, those pots became immediately full.

तृणमुष्टिं समादाय सवितुस्तं समादधत् ।

अथ प्रज्वलितस्तत्र सहसा हव्यवाहनः ।

आश्चर्यमग्निं संस्पृश्य नैवासौ दह्यते शुभे ॥

“He gathered a handful of grass and placed it in the sun. Then suddenly there was a flame of fire. Oh wonder! He handles fire and is not scorched at all, good lady.

पुष्पाणि मृद्यमानानि हृषितानि भवन्ति हि ॥

“Flowers pressed by his touch remain quite fresh and unfaded

एतान्यद्भुतकल्पानि बाहुकस्य समीपतः ॥

“These seeming miracles happened where Bahuka was”

तच्छ्रुत्वा सा शङ्कमाना नल बाहुकरूपिणम् ।

मिथुनं प्रेषयामास केशिन्या सह [भारत] ॥

On hearing those words, she (Damayanti) suspected that Nala was disguised as Bahuka, and she sent the twins along with Kesini (to that place)

इन्द्रसेना सह भ्रात्रा समभिजाय पादुकाः ।
मृश दुःखपरीतात्मा केशिनीमिदमब्रवीत् ॥

Bahuka recognised Indrasena and her brother and entirely overwhelmed with sorrow he spoke these words to Keshini

इदं च सहसा मग्ने मिथुन मम पुत्रयाः ।
मता दृष्ट्वैव सहसा या पमुत्सृष्टमानसम् ॥
यदुयाः सपतन्तीं त्वां जगः शङ्केन दोषताः ।
यद्य च देशातिथया गच्छ मग्ने यथासुखम् ॥

Good lady! these twins look exactly like my twin children. Therefore at mere sight of them, I shed sudden tears. People might think ill of you when you come here frequently. We are guests from a foreign country. Go hence good lady as you please.

आगत्य केशिनी क्षिप्र दमयन्त्यै न्यवेदयत् ॥

Keshini returned quickly and informed Damayanti of (everything).

सा वै पित्राऽन्यनुज्ञाता माता च [मरुतपम] ।
नक्त प्रवेशयामास यत्र तस्याः प्रतिश्रयाः ॥

Then she obtained permission from her father and her mother and had Nala brought to her apartments.

दमयन्ती

साक्षाद्देवानपाहाय वृतो यः स पुरा मया ।
अनुमतामभिमतां पुत्रिणीं त्यक्तवान्कथम् ॥

DAMAYANTI

“He who was long ago chosen by me as husband, after rejecting the very gods, how did he desert his faithful wife whom he loved and who had borne him children?”

नलः

कलिना तत्कृतं भीरु यच्च त्वामहमत्यजम् ।
स मञ्जरीरे त्वञ्छापादह्यमानोऽवसत्कलिः ।
मम च व्यवसायेन तपसा चैव निर्जितः ॥

NALA

“Timid girl, when I deserted you, it was the work of Kali, that Kali remained within my body, scorched and consumed by your curse, and he has been completely vanquished by my strenuous efforts and by my penitence.

मैमो किल स भर्तार द्वितीय परियप्यति ।

श्रुत्येव वैद्य स्थरितो मागस्थरिचपस्थितः ॥

“ Bhima's daughter is indeed choosing a second husband—hearing such words Rituparna (Bhagasvari) came here in haste

दमयन्ती तु तच्छ्रुत्वा मीता पचनमप्रवीत् ।

उपायाऽय मया दृष्टा नैपधामयने तव ॥

On hearing those words Damayanti trembled and uttered the words “This ruse was thought of by me Oh Nala (Nalshadha), for bringing you here

यद्यमुक्ते तदा वायुस्तस्मिन्निदमायत ।

नैषा हतयती पाप नल सत्य प्रवीमि ते ॥

Even as she thus spoke the Wind God spoke from the sky “I tell you the truth, O Nala this lady has not committed any sin.

तथा ब्रुवति वायौ तु पुष्पवृष्टिः पपात ह ॥

As the Wind God was speaking in this manner a rain of flowers fell (from the sky)

ततस्तद्वस्त्रमरजः प्रावृणोद्वसुधाधिपः ।

संस्मृत्य नागराजं तं ततो लेभे स्वकं वपुः ॥

Then king Nala wrapped that spotless garment round his body and thought of that king of serpents, and at once he got back his own body (freed from deformities)

ऋतुपर्णोऽपि शुश्राव बाहुकच्छन्नं नलम् ।

दमयन्त्या समायुक्तं क्षमयामास पार्थिवः ॥

दिष्ट्वा समेतो दारैस्त्वैर्भवानित्यभ्यनन्दत ॥

King Rituparna heard that it was Nala who was in the disguise of Bahuka and that he was (now) united with Damayanti; and he prayed to be pardoned, and rejoicing, he said "Fortunately you are (again) in the company of your wife"

गृहीत्वा चाश्वहृदयं प्रीतो भागस्वरिर्नृपः ।

सूतमन्यमुपादाय ययौ स्वपुरमेव ह ॥

King Rituparna (Bhagasvari) obtained the secrets of horse-lore (from Nala) and gladly returned to his city, engaging another person as his charioteer.

स मासमुप्य [कौन्तेय] भीममामन्य नैपथः ।
पुरावक्ष्यपरीवारो जगाम निपथान्मति ॥

Nala stayed a month there and then taking leave of Bhima he went from that city (Kundina) towards the Nishadha country followed by a small retinue

ततः प्रायतंत द्यूत पुष्करस्य नलस्य च ॥

Then ensued a combat of dice-play between Pushkara and Nala.

जित्वा च पुष्करं राजा ब्रह्मसन्निवमधवीत् ।
न त्वया तत्कृतं कर्म येनाह विजितः पुरा ।
कलिना तत्कृतं कर्म त्वं जीय शरदः शतम् ॥

After vanquishing Pushkara the king spoke these words, smiling 'The act by which I was defeated long ago, did not proceed from you it proceeded from Kali. May you live a hundred (autumn) years !'

एवं नलः सान्त्वयित्वा भ्रातरं सत्यविक्रमः ।
 प्रस्थाप्य पुष्करं राजा वित्तवन्तमनामयम् ।
 प्रविवेश पुरं श्रीमानत्यर्थमुपशोभिताम् ॥

Thus king Nala [who [was [truly
 mighty, comforted his brother Pushkara
 and sent him back to his place, rich and
 happy, and then, as the lord (of his
 country), he entered his city which was
 profusely decorated

महत्या सेनया राजा दमयन्तीमुपानयत् ।
 पुनः स्वे चावसद्राज्ये, प्रत्याहृत्य महायशाः ॥

And the king [had Damayanti brought
 home, by sending her a huge army
 (as her retinue) And he lived again in
 his kingdom, practising self-restraint ,] and
 he achieved great fame

ये चेदं कथयिष्यन्ति नलस्य चरितं महत् ।
 श्रोष्यन्ति चाप्यभीक्ष्णं वै नालक्ष्मीस्तान्भजिष्यति ॥

Misfortune will never fall to [the lot of
 those who recount, or those who [often
 listen to, this noble life of Nala

॥ श्रीः ॥

॥ मार्कण्डेयोपाख्यानम् ॥

MARKANDEYA

[This story of Markandeya's victory over Death is condensed from chapters 235 and 236 of the Padma Purana (Uttara) where sage Vasishtha tells the tale to King Dilipa. The story brings home the lesson that one can transcend Fate by intense devotion to God]

यद्विशङ्का मृगगणाः कण्डूयन्तेऽस्य विभ्रहे ।

तस्मान्मृकण्डुरित्यस्य नाम चक्रे पिता स्वयम् ॥

As herds of antelopes came without fear and rubbed themselves against the body of this sage, his father had given him the name, Mrikandu

मुद्गलस्य मुनेः कन्यामुपयेमे मरुद्वतीम् ॥

And he married Marudvatī, the daughter of sage Mudgala

अनपत्यो मृकण्डुश्च भार्यया स महामुनिः ॥

And that great sage Mrikandu and his wife had no son

शङ्करं तोषयामास तपसा नियमेन च ।

तुष्टश्चाह पिनाकी तं भार्यया सहितं मुनिम् ॥

And he pleased Sankara (God Siva) with his self-discipline and austerities And pleased with that sage and his wife, Siva said

किमिहेच्छसि पुत्रं त्वं निर्गुणं चिरजीविनम् ।

आहोस्विदेकं सगुणं सर्वज्ञं षोडशाब्दिकम् ।

"Now, would you like to have an ignoble son who has long life or a noble son who is all-wise but has only sixteen years of life"

इत्युक्तः साऽपि धर्मात्मा नादमिच्छामि निगुणम् ।
मत्स्यायुरपि पुत्रो वा भवताऽस्तु जगत्पते ॥

Thus questioned the virtuous one said
'I do not wish for an ignoble son
O lord of the worlds! though my son
be short lived let him be all wise

तर्हि ते भविता पुत्रः पादशायुः सुधार्मिकः ।
सर्वज्ञो गुणधान्लाके कीर्तिमान् धानसागरः ॥
एवमुक्त्वा ययौ देवः साऽपि स प्यपरो मुनिः ।
मकाम सतुष्टमनाः प्रपेदे निजमाश्रमम् ।
तनयस्तपनाकारो मरुद्वत्यामजायत ॥

'Then to you is given a son with
sixteen years of life who shall be very
virtuous all wise and full of good qualities
he will attain to fame in this world and
be an ocean of wisdom Thus saying
the God went away and having obtained
the boon the sage came back to his
hermitage immensely glad at heart. And
a son resembling the Sun was born of
(his wife) Marudvati.

अहो रूपमहो तेजस्त्वहो सर्वाङ्गलक्षणम् ।
 अहो मरुद्वतीभाग्यादाविरासीत्स्वयं हरः ।
 इति हृष्यन्ति चान्योन्यं पौरजानपदा जनाः ॥

“ What beauty (of form)! What glory !
 And how handsome in all parts (of
 the body)! Wonderful that because of
 Marudvati's good fortune Siva (Hara)
 Himself had appeared (as her child)! ” So
 remarked to one another the people of
 the cities and the country folk, and they
 were all glad

वेदान्त विधिनाऽध्यैष्ट साङ्गोपाङ्गपदक्रमान् ॥

And he learnt the Vedas in the proper
 way, along with their Angas (sections) and
 Upangas (sub-sections) and with the recita-
 tion according to the Pada and the
 Krama modes

विद्यानां समस्तं च साक्षिमात्राद्गुरोर्मुखात् ।
विनयादिगुणानां च कुर्यञ्जगद्वा शक्तिमान् ॥

And revealing his humility and other good qualities he learnt apparently from his preceptor but really because of his inherent powers all the several sciences (Vidyas).

समाप्ते पादरोऽब्दे तु मार्कण्डेयस्य धीमतः ।
मुकन्दुः शोकदीनात्मा विळलापाकुलेन्द्रियः ॥

When Markandeya the wise reached his sixteenth year Mrikandu was perplexed in mind and wept disconsolate with grief

मार्कण्डेयाऽपि तं दृष्ट्वा धिक्पन्थ सुदुःखितम् ।
उवाच पितर किं ते कारणं शोकमाह्वयः ॥

And Markandeya saw his father weeping in great sorrow and asked him What is the reason for your grief and perplexity?

मृकण्डुः

आयुः षोडशवर्षाणि तव दत्तं पिनाकिना ।

स कालोऽयमिह प्राप्तस्तस्माच्छोचामि नन्दन ॥

MRIKANDU

“Sixteen years of life were assigned to you by God Siva, (the end of) that period (of time) has now arrived, so I grieve, my son”

मार्कण्डेयः

मन्निमित्तं पितः शोकं कदाचिदपि मा कृथाः ।

यतिष्यामि तथा तात यथा यास्याम्यमर्त्यताम् ।

समाराध्य महादेवं वाञ्छितार्थप्रदं शिवम् ॥

MARKANDEYA

“Father, you need never to grieve for me. I shall so strive, father, that I obtain immortality, by pleasing the great God Siva who grants whatever is desired”

इति श्रुत्वा वचस्तस्य पितरावतिहर्षितौ ।

सर्वं शोकं परित्यज्य प्रहृष्टावूचतुः सुतम् ॥

आययाः शोकनाशाय मदोपायः समीरितः ।

सद्गच्छ दारेण तात मातः परतर दितम् ॥

Hearing those words of his his parents were exceedingly happy and casting all their grief away they rejoiced and told their son "You have spoken of a great plan for the removal of our sorrow therefore dear son take refuge (in Him) there is nothing more beneficial than that.

विश्वानुष्ठां समाप्य दक्षिणाणधरोधमि ।

लिङ्गं स्मर्याप्य विधिं माध्वदेया निजाद्यम् ॥

कृत्वा त्रिरयणन्तान् त्रिकालं दियमर्चति ।

स्तोत्रं त्रिकालपूजान्ते पठित्वा नृत्यति प्रियाक्ष ।

Obtaining the permission of his parents Markandeya went to the shore of the Southern Ocean and established there a Lingam (emblem of God) called by his own name according to the rules (of the Sastras). (Every day) he performed ceremonial baths three times and worshipped Shiva three times (at dawn noon and evening) and at the end of the triple worship he would recite his prayer and dance (before the god) out of joy

शिवपूजाप्रसक्तं च तद्दिने स्तोतुमुद्यतम् ।

आजगाम तमुद्दिश्य कालः पाशमुपासृजत् ॥

On that day (when Markandeya completed his sixteenth year), when he was engrossed in the worship of Siva and began to sing His praise, the god of Death came for him and threw the noose (over him)

कण्ठार्पितमहापाशो मार्कण्डेयस्तमब्रवीत् ।

काल तावत्प्रतीक्षस्व कालं मम महामते ।

निर्वर्तयाम्यहं यावन्महास्तोत्रं जगत्पतेः ॥

With the great noose around his neck, Markandeya said to him "O god of Death, who are very wise! please await such time as I finish my great prayer to the lord of the worlds"

तमब्रवीत्ततः कालो मार्कण्डेयं हसन्मुहुः ।

न च प्रतीक्षते कालः कृतमस्य न वा कृतम् ॥

Then the god of Death told Markandeya, smiling all the time "Death does not wait, whether one finishes or does not finish (his work)"

श्रुत्यैव पवन तस्य शालस्याभाधयति ॥

मार्कण्डेय उवाचे शिषस्तात्रपरायणा ॥

Hearing those words of that god of Death whose position was unassailable Markandeya who was engrossed in praising Siva spoke this

यऽत्र विघ्नं प्रकुर्वन्ति शिषस्तात्रैतात्मनाम् ।

तेऽधिरणं विनश्यन्ति त्वामतां पारयाम्यहम् ॥

Those who cause obstruction here to persons delighting in the praise of God Siva—they perish ere long that is why I dissuade you (from it).

स एव तर्जिजन्मन्तेन भगवान्निधृतेक्षणाः ।

काशं मृशं कपत्याह प्रसन्नियं जगत्त्रयम् ॥

Thus admonished by him the holy god of Death with eyes distended looked as if he would devour all the three worlds in his extreme anger and said

यावत्थ एव गङ्गायां सिकता विप्र दुर्मते ।

तावन्त एव ब्रह्माणो मया कालेन संहताः ॥

किं वाऽत्र बहुनोक्तेन पश्य मे विक्रमं बलम् ।

स पातु त्वां महादेवो यस्य दासोऽसि सांप्रतम् ॥

“Fool of a Brahmin! As many particles of sand as are in the Ganges, so many Brahmins have been destroyed by me the god of Death. Why speak many words about it? Behold my transcendent strength! Let that Mahadeva whose slave you now are save you!”

तेनैवं गर्जता [राजन्] कालेनासौ महामुनिः ।

ग्रस्तुं हठात्समारब्धो राहुणैवं यथा शशी ॥

This great sage was then about to be swallowed forcibly by the god of Death roaring with rage, just as the moon is by Rahu (the ascending node)

लिङ्गादथ समुत्तस्थौ मूर्तिमान्परमेश्वरः ।

उद्धृत्य पादकमलं प्रजहार भुजान्तरे ॥

Then, the supreme Lord rose out of the Linga (emblem), assuming a form, and uplifting his lotus foot kicked the god of Death on the chest

पञ्चपादपुष्पगन्धिपदाभ्युज्ज्वयशोभितं

भाललोचनजातपावकदग्धमन्मथविग्रहम् ।

भस्मदिग्धकलेवरं भवनाशनं भवमव्ययं

चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Whose shining lotus feet are redolent with the fragrance of the flowers of the five (Kalpaka) trees (of Heaven), from the eye on Whose forehead issued the fire which burnt to ashes the body of Manmatha (the God of Love), Whose body is smeared with holy ashes, Who puts an end to the round of earthly existence (Bhava) but Himself remains Eternal and Imperishable in Him I take refuge What can Death do to me?

मत्तवारणमुख्यचर्मकृतोत्तरीयमनोहरं

पङ्कजासनपद्मलोचनपूजिताङ्घ्रिसरोरुहम् ।

देवसिन्धुतरङ्गशीकरसिक्तशीतजटाधरं

चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Who looks charming in His garment of the skin of the lordly infuriated elephant (killed by Him), Whose lotus feet are worshipped by Brahma and by Vishnu, Whose matted hair is cool with spray from the waves of the Celestial River (Ganga)—in Him I take refuge What can Death do to me?

पुण्डलीकतकुण्डलीम्बुपुण्डलपुष्पाक्षम
 मारदादिमुनीभ्यस्तुतयैमय भुवनभरम् ।
 मन्धफान्तकमायितामरपादय रामनान्तक
 यद्भोगेभ्यमायय मम किं करिष्यति यै यमा

Chandrasekhara Whose ear-ornament
 (Kundala) is the serpent lord coiled up
 Whose mount is the bull Whose glory is
 chanted by Narada and other great sages
 Who is the Lord of the worlds Who
 destroyed (the demon) Andhaka Who is a
 (wishing) tree of Heaven to those who seek
 shelter and the vanquisher of Death—in Him
 I take refuge What can Death do to me?

यक्षराजस्य मगाक्षिदर भुजद्वयिभूषण
 शैलराजसुतापरिप्लुत गगयामवलेखम् ।
 द्यौलनीलगल परम्ययधारिण भृगुधारिण
 यद्भोगेभ्यमायय मम किं करिष्यति यै यमा

Chandrasekhara Who is the companion
 of (Kubera) the king of the Yakshas
 Who deprived Bhaga of his eyes
 Whose ornaments are serpents, the lovely
 left side of Whose body is adorned by
 (Parvati) the daughter of the king of
 mountains, He Whose neck is lustrous
 blue Who wields the battle-axe and holds
 an antelope (in His hand)—in Him I take
 refuge. What can Death do to me?

भेषजं भवरोगिणामखिलापदामपहारिणं

दक्षयज्ञविनाशिनं त्रिगुणात्मकं त्रिविलोचनम् ।

भुक्तिमुक्तिफलप्रदं निखिलाद्यसङ्घनिवर्हणं

चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Who cures all sufferers from the malady of *samsara*, Who wards off all disasters, Who thwarted the sacrifice of Daksha, Who contains in Himself the three qualities (Sattva, Rajas and Tamas), Who has three eyes, Who is the giver of the fruits Bhukti (Enjoyment) and Mukti (Liberation), Who wipes out all accumulated sin in Him I take refuge. What can Death do to me?

भक्तवत्सलमर्चतां निधिमक्षयं हरिदम्बरं

सर्वभूतपतिं परात्परमप्रमेयमनूपमम् ।

सोमवारिनमोहुताशनसोमपालितस्वाकृतिं

चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who dotes on His devotees, Who is an inexhaustible treasure to His worshippers, to Whom the space around is as a garment, Who is the lord of all beings, Who is the ultimate great One, being Immeasurable and Incomparable,

and Whose body is guarded by the Moon and by Water Fire Wind and Sky—in Him I take refuge What can Death do to me?

विम्बसृष्टिपिपायिम पुनरय पालनतत्पर
सद्वन्तमय प्रपञ्चमणे ग्लोकनिवासिनम् ।

कीडयन्तमदेनिश गणनाययूयसमायुत
चन्द्रोत्थरमाश्रये मम किं करिष्यति वै यमः॥

ChandraSekhara Who ordained the creation of the universe Who is now engaged in preserving it and Who will hereafter destroy all these things (Prapancha) Who is immanent in all persons without exception Who delights in sporting day and night, Who is surrounded by a multitude of leaders of hosts—in Him I take refuge What can Death do to me?

रुद्र पशुपति स्यात्तु नीलकण्ठमुमापतिम् ।
नमामि शिरसा देय किं नो मृत्युः करिष्यति ॥

"I bow my head to God Rudra the lord of cattle (human souls) and husband of Parvati (Uma) the God who is imperturbable and whose throat is blue (with the poison retained there). What can Death do to us?"

इति स्तुतो महादेवो मार्कण्डेयेन धीमता ।

आयुः प्रादादपर्यन्तमनेकप्रलयावधि ॥

Thus praised by the wise Markandeya, Siva (Mahadeva) gave him endless years of life, lasting over several (deluges) dissolutions of the worlds

पुनः स्वमाश्रमं प्राप्य मार्कण्डेयो महामुनिः ।

मातरं पितरं नत्वा स ताभ्यामभिनन्दितः ।

यमोऽपि शङ्करं स्तुत्वा यथादेशं जगाम ह ॥

And the great sage Markandeya went back to his hermitage and made obeisances to his father and to his mother and was congratulated by them And the god of Death also praised Siva (Sankara) and returned to his own abode.

॥ श्रीः ॥

॥ हरिश्चन्द्रोपाख्यानम् ॥

HARISCHANDRA

[The story of Harischandra the ideal king is taken from Chapters 7 and 8 of the Markandeya Purana and the prologue is from the Mahabharata Vana Parvan, Chapter 77. The wager between Vasishtha and Visramitra costs Harischandra much undeserved suffering but he becomes by his conduct a model of truthfulness for by denying his promise he could have saved himself his dear wife and his only son from the cruel tests of Visramitra. The concluding episode of his life is not however so well known. His identification with his people entitles him fully to the well-deserved tribute of Sukracharya who speaks with authority on "Rajaniiti" that a king like Harischandra never was and never will be.]

उपोद्घातः

PROLOGUE

इक्ष्वाकूणां कुले जातो महात्मा पृथिवीपतिः ।

त्रिशङ्कुरिति विख्यातो राजराजो महाद्युतिः ॥

There was born in the family of the Ikshvakus a high-souled prince known to fame as Trisanku, the illustrious king of kings.

हरिश्चन्द्रस्ततो जज्ञे गुणरत्नाकरो नृपात् ।

सत्यवादी मधुरवाक्सत्येन बहुभाषिता ॥

And Harischandra, the truth-speaker, who was an ocean of good qualities, was born of that king. He spoke sweet words profusely, and what he spoke was truth.

उशीनरस्य राजर्षेर्दुहिता पुण्यलक्षणा ।

स्वयंवरे महाभागं वरयामास भामिनी ।

हरिश्चन्द्रं समेतानां राज्ञां मध्ये पार्ति विभुम् ॥

From among the kings assembled at her Svayamvara, the handsome young daughter of the saintly king Usinara who bore auspicious marks on her person chose Harischandra as her lord and husband.

तस्या देव्यां हरिश्चन्द्राजस्ये राजीयलोचनाः ।

पुत्रः पुण्ययता श्रेष्ठा लादिताक्ष इति श्रुतः ॥

To that queen was born of Harischandra a son whose eyes were like lotuses and who was (therefore) known as Lohitaksha and he became a most holy person

यस्यसिन्धेय काले तु विश्वामित्रो विद्य गतः ।

आजगाम यस्योऽपि धामदेवसदायवान् ॥

At that time (when Harischandra was ruling the earth) Visvamitra went to Heaven and Vasishtha had also come there accompanied by Vamadeva.

पर्ययमानेषु च तदा सत्यधादिषु राजसु ।

तस्या सप्तदि सयस्मादरिष्य द्राऽपि पमथे ॥

And when in that assembly (of the gods) a discussion arose about truth speaking kings ; Harischandra too was mentioned as above all (others).

हरिश्चन्द्रं प्रति तदा विश्वामित्रवसिष्ठयोः ।

पणः कृतस्तदा पश्चाद्विश्वामित्रेण पार्थिवः ।

अवाप परमं दुःखं मरणादमनोहरम् ॥

Then a wager was made between Visvamitra and Vasishtha concerning Harischandra, and thereafter the king (Harischandra) was subjected by Visvamitra to extreme suffering which was more bitter than death

हरिश्चन्द्रेति राजर्षिरासीत् त्रेतायुगे पुरा ॥

Long ago, in the Treta Yuga, there lived a saintly king known as Harischandra.

स कदाचिन्महाबाहुररण्येऽनुसरन्मृगम् ।

शुश्राव शब्दमसकृत्त्रायस्वेति च योषिताम् ॥

On a certain occasion, when that warrior was chasing the deer in a forest, he heard repeatedly the voice of women crying, "Save us"

स विहाय मृगं राजा मा भैषीरित्यभाषत ॥

Abandoning the chase, the king replied, "Be not afraid."

विश्वामित्रः प्रागसिद्धा विद्याः साधयति व्रती ॥

Visvamitra was determined to obtain mastery of the (Vidyas) mystic Sciences which he had not acquired already

साध्यमानाः समामौनचित्तसंयमिनाऽमुना ।

ता वै भयार्ताः कुम्भन्ति धर्मस्य सुदुर्बलाः ॥

When these Sciences were being brought under control by this Visvamitra by his calmnt over thought, word and action they (the Sciences) were frightened and they cried We are too weak to withstand this person

विश्वामित्रस्तदा क्रुद्धः क्षुत्वा तनूपतेर्ष्वथः ।

स चापि राजा तं दृष्ट्वा भगिपत्याभ्यभाषत ॥

Then Visvamitra grew angry on hearing those words of the king (offering protection to the Sciences) and the king too on seeing him fell down at his feet and said

न क्रोद्धुमर्हसि मुने निजधर्मरतस्य मे ।

दानव्यं रक्षितव्यं च धर्मज्ञेन महीक्षिता ॥

“It behoves you not to be angry with me, O sage, when I am engrossed in (the performance of) my own duties By a king who knows his duties, gifts must be given and protection offered”

विश्वामित्रः

यदि राजा भवान्सभ्यग्राजधर्ममवेक्षते ।

निर्वैष्टुकामो विप्रोऽहं दीयतामिष्टदक्षिणा ॥

VISVAMITRA

“If your majesty is truly mindful of your kingly duties, I am a Brahmin desirous of marrying Give me as a Dakshina (donation) what I desire”

राजा

उच्यतां भगवान्यत्ते दातव्यमविशङ्कितम् ।

दत्तमित्येव तद्विद्धि यद्यपि स्यात्सुदुर्लभम् ॥

THE KING

“Holy Sir, let me know what should be given to you Be assured that it would be undoubtedly given, although it be very difficult to do so”

विश्वामित्रा—

राक्ष प्रति हृदीताऽयं यस्ते दत्तः प्रतिप्रद ।
प्रपञ्च प्रथमं तापदक्षिणां राजसूयिकीम् ॥

VISVAMITRA —

"King this which you offer is accepted but first, let me have as a gift the Dakshina prescribed for the Rajasuya sacrifice.

हरिश्चन्द्रः—

प्रहस्तामपि दाम्यामि दक्षिणां भयता हृदम् ।
मियता विजयादुलं यस्तयेष्टा प्रतिप्रदः ॥

HARISCHANDRA —

"Brahmin I shall make a gift of that Dakshina also to you. Good Brahmin! Ask for the boon that you desire.

विश्वामित्रा—

राज्यं च सकलं धीर कोशं च द्विचते तप ।
पिता भार्या च पुत्र च शरीरं च प्रक्षीयताम् ॥

VISVAMITRA —

Let your entire kingdom O brave man with the treasury that is yours be given as a gift excepting your -wife your son and your body

अविकारमुखः श्रुत्वा तथेत्याह कृताञ्जलिः ॥

Without a twitch in his face, he heard it and clasping his palms together in adoration said, "So be it."

विश्वामित्रः

यदि राजंस्त्वया दत्ता मम सर्वा वसुधरा ।

यत्र मे विषये स्वान्यं तस्मान्निष्क्रान्तुमर्हसि ॥

श्रोणीसूत्रादि सकलं मुक्त्वा भूषणसंग्रहम् ।

तत्सर्वकलमावद्धय सह पत्न्या सुतेन च ॥

VISVAMITRA

"If, O prince, all this earth (which was yours) has been gifted to me, you must divest yourself of all the ornaments you have (on your person) inclusive of your waist-band and put on a dress made of tree-bark and go with your wife and your son out of the country which now belongs to me."

तथेति चोक्त्वा कृत्वा च राजा गन्तुं प्रचक्रमे ।

स्वपत्न्या शैब्यया सार्धं बालकेनात्मजेन च ॥

And the king said "yes" and did (as he was bid) and started to go out with his wife Saibya and his little son.

मज्जतः स ततो रुष्या प यान प्राह त नृपम् ।
 क यास्यन्तीत्यवस्था मे दक्षिणां राजसूयिकीम् ॥

Then that sage told the king standing across the path along which he was going Where do you go without giving me the Dakshina prescribed for a Raja suya sacrifice?

हरिश्चन्द्रः—

मगधन् राज्यमेतत्ते वत्त निहतकष्टकम् ।
 अथशिष्टमिदं ब्रह्मन् अथ देहत्रयं मम ॥

HARISCHANDRA —

Holy one! This kingdom has been given to you free of adverse claims and troubles What remains to me today O Brahmin is this body of mine along with the bodies of these two persons (my wife and son).

विश्वामित्रः

तथाऽपि खलु दातव्या त्वया मे यज्ञदक्षिणा ।

यावत्तोपो राजसूये ब्राह्मणानां भवेन्नृप ।

तावदेव तु दातव्या दक्षिणा राजसूयिकी ॥

VISVAMITRA.

“And yet the Dakshina of the sacrifice must be given to me by you. And, O prince, in a Rajasuya sacrifice, Dakshina is ordained to be given till the Brahmins are satisfied ”

हरिश्चन्द्रः

भगवन्सांप्रतं नास्ति दास्ये कालक्रमेण ते ।

प्रसादं कुरु विप्रर्षे सद्भावमनुचिन्त्य च ॥

HARISCHANDRA

“Holy one ! I have nothing now. I shall give you (the promised gift) in course of time Be gracious, O Brahmin sage, taking my sincerity into consideration.”

विश्वामित्रः—

किं प्रमाणा मया कालं प्रतीक्ष्यस्ते जनाधिप ॥

VISVAMITRA —

And what length of time must I wait
(for you), O king?

हरिश्चन्द्रः—

मासेन तव विप्रये प्रदास्ये वसिष्ठाशनम् ॥

HARISCHANDRA —

In a month I shall give you O Brahmin
the amount of the Dakshina.

विश्वामित्रः—

गच्छ गच्छ नृपयेष्ठ स्वधर्ममनुपालय ।

शिवस्य तेऽभ्या मवतु मा सन्तु परिपथिनः ॥

VISVAMITRA —

Depart and go O best of kings, and
persevere in your Dharma (duty). May
your path be pleasant and may you meet
with no obstacles.

अनुवातः स गच्छेति जगाम यक्षुधाधिपः ।

पत्न्यामनुचिता गन्तुमन्वगच्छत त प्रिया ॥

The king proceeded to go on being
permitted to do so and his wife who
did not deserve to go on foot, followed
him on foot.

तं सभार्यं नृपश्रेष्ठं निर्यान्तिं ससुतं पुरात् ।

दृष्ट्वा प्रचुक्रुशुः पौरा राज्ञश्चैवानुयायिनः ॥

When the citizens saw the good¹⁹ king go out of the city with his wife and his son, they cried aloud in grief and followed their king on the way

त्वं धर्मतत्परो राजन् पौरानुग्रहकृत्तथा ।

नयास्मानपि राजर्षे यदि धर्ममवेक्षसे ॥

यत्र त्वं तत्र हि वयं तत्सुखं यत्र वै भवान् ।

नगरं तद्भवान् यत्र स स्वर्गो यत्र नो नृपः ॥

इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः ।

अतिष्ठत्स तदा मार्गे तेषामेवानुकम्पया ॥

“You are entirely devoted to Dharma, O king, and kind to your subjects Take us also with you, saintly king, if you are intent on Dharma. Where you are, there we will be also To be where you are, that is happiness The place where you are, that becomes our city That is Heaven, where our king is.” The king heard these words of the citizens and was overwhelmed with pity, and so he stopped on the way, merely out of pity for them.

विश्वामित्रोऽपि त इष्टा पौर्याय्याकुलीकृतम् ।
 रोयामर्ययिदृच्छाक्षः समागम्य षष्ठोऽप्रधीत् ॥

धित्यां दुष्टसमाचारमनृत शिक्षमापिणम् ।
 मम राज्यं च दत्त्वा या पुनः प्राकपुमिच्छसि ॥

And Visvamitra when he saw him (Harischandra) distracted by the words of the citizens, came forward his eyes distended with impetuous rage and spoke these words "Fie on you who are false and wicked in conduct and speak deceitful words for having given me the kingdom you now want to rob me of it.

इत्युक्त्वा परपत्नेन हरिश्चन्द्रो मदीपतिः ।

गच्छामीत्याह दुःखाहो मान्यर्तिकचिदुदाहरत् ।

Thus severely reprimanded by him king Harischandra was oppressed with sorrow and said I am going and did not utter another word

स गत्वा वसुधापालो दिव्यां वाराणसीं पुरीम् ।
जगाम पद्भ्यां दुःखार्तः सह पत्न्याऽनुकूलया ॥

The king reached the holy city of Benares ; and, oppressed with sorrow, he went on foot along with his faithful wife

पुरीं प्रविश्य ददर्श विश्वामित्रमुपस्थितम् ।
ब्राह्म चैवाञ्जलिं कृत्वा हरिश्चन्द्रो महामुनिम् ॥

Entering the city, Harischandra saw Visvamitra arrived (there already). And holding his palms together in adoration, he spoke (as follows) to the great sage.

इमे प्राणाः सुतश्चायमियं पत्नी मुने मम ।
यद्वाऽन्यत्कार्यमस्मामिस्तदनुज्ञातुमर्हसि ॥

“ I am here, O sage, and this is my son and this is my wife, if there be anything to be done by us, please command me to do so.”

विश्वामित्रः—

पूजा स मासा राजर्षे दायता मम दक्षिणा ।
राजसूयनिमित्तं हि स्मयते स्वयं यदि ॥

VISVANITRA —

The month is over O royal sage ! Let me have my Dakshina for the Rajasuya (sacrifice), if you remember your promise

हरिश्चन्द्रः—

अक्षय्यैव संपूर्णो मासाऽभ्युदयतपोधन ।
तिष्ठयेत दिनार्धं यत्तत्प्रतीक्षस्य मा धिरम् ।

HARISCHANDRA —

Brahmin only to-day the month will be complete Worthy sage ! One-half of the day yet remains. Please wait for that while, not longer

एवमस्तु महाराज आगमिष्याम्यह पुनः ।
इत्युत्था प्रययौ विप्रो राजा चाधिस्तपस्तदा ॥

"Let it be so great king ! I shall come again," so saying the Brahmin went away And the king then pondered

कथमरौ प्रदास्यामि दक्षिणा या प्रतिश्रुता ।
 कुतः पुत्रानि मित्राणि कुतोऽर्थः सांप्रतं मम ॥
 प्रतिग्रहः प्रदुष्टो मे नाहं यायामधः कथम् ।
 अथवा प्रेष्यतां यास्ये वरमेवात्मविक्रयः ॥

“How am I to give this person the Dakshina which has been promised Where are rich friends (to oblige me)? Whence can I now have the means (to pay him) Acceptance of gifts is improper in my case How can I avoid going the downward path (of ruin)? Or I shall become a slave It is best indeed that I sell myself”

राजानं व्याकुलं दीनं चिन्तयानमधोमुखम् ।
 प्रत्युवाच तदा पत्नी बाष्पगद्गदया गिरा ॥

Then when the king was dejected and confused, pondering over the problem with downcast face, his wife spoke to him in a voice which was tremulous with tears

त्यज चिन्तां महाराज स्वसत्यमनुपालय ।
 नातः परतरं धर्मं वदन्ति पुरुषस्य तु ।
 यादृशं पुरुषव्याघ्र स्वसत्यपरिपालनम् ॥

राजन् जातमपत्य मे सतां पुत्रफलाः स्त्रियः ।
स मां प्रदाय वित्तेन वेहि विप्राय दक्षिणाम् ॥

Cease pondering O great king and keep your word. There is no greater Dharma for man they say than keeping one's word O great man! A son has been born to me O king and sons are the fruits of good men's wives. (The object of marriage is fulfilled) So sell me for money and give the Brahmin his Dakshina.

एतद्वाक्यमुपश्रुत्य ययौ मोह महीपतिः ।
प्रतिबन्ध स संज्ञा स विललापातिदुःखितः ॥
हा हा कथं त्वया शक्यं यन्मुमेतच्छुचिस्मिते ।
दुर्धार्त्यमेतद्वचनं कर्तुं राक्षोभ्यहं कथम् ॥

On hearing these words, the king fell into a swoon and when he regained consciousness, he cried aloud in deep sorrow "Alas, alas! how is it possible for you lady with lovely smiles, to speak these words? And how could I possibly act on these cruel words?"

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपाः ।

कालकल्प इव क्रुद्धो राजानमिदमब्रवीत् ॥

At this juncture, the great ascetic Visvamitra came there, and in his anger, he was much like the God of Death, and he spoke these words to the king

दीयतां दक्षिणा सा मे यदि धर्ममवेक्षसे ।

सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ।

सत्यं चोक्तं परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ॥

अद्य मे दक्षिणां राजन्न दास्यति भवान् यदि ।

अस्ताचलं प्रयातेऽर्के शप्स्यामि त्वां ततो ध्रुवम् ॥

“Let the Dakshina be given to me, if you are mindful of (your) Dharma. Because of Truth, the Sun shines. because of Truth, the Earth endures Truth is stated to be the supreme Dharma. Heaven is established firmly on Truth. If, O king, you do not give me the Dakshina today, then I shall certainly curse you when the Sun reaches the Western Hill (of Sunset) ”

इत्युच्य स ययौ विभ्रा राजा चासीत्प्रातुरः ॥

Saying thus the Brahmin went away
and the king was oppressed by fear

मार्याऽस्य भूयः प्राक्षेद् विपत्तां यच्चन मम ॥

And his wife told him once again
Let this request of mine be done "

स तया चापमानस्तु राजा परम्या पुनःपुनः ।

प्राह मदे कराम्येष विक्रय तय निर्धुणः ।

धृशैरपि यत्कर्तुं न शक्य तत्कराम्यदम् ॥

Thus urged by his wife again and again
the king said Good woman ! Hard hearted
that I am I shall put you up for sale.
I shall do that which even ignoble
wretches must not do

पथमुच्य स तयो मार्या गत्या नगरमातुरः ।

बाप्यापिहितकण्ठाक्षप्तता यच्चनमग्रयीत् ॥

Then after telling his wife this he
went about the city with his mind
distracted and with his throat choked and
eyes blinded by tears he spoke these words

भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ।
 किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममानुषः ॥
 विक्रेतुं दयितां प्राप्तो यो न प्राणास्त्यजास्यहम् ।
 यदि वः कस्यचित्कार्थं दास्या प्राणेश्रया मम ।
 स प्रवीतु त्वरायुक्तो यावत्संघारयाम्यहम् ॥

“O citizens! Listen, all of you, to my word What do you ask of me? ‘who are you?’ I am an ignoble wretch, not a man at all, for I have come to sell my dear one, and yet I do not quit this life

“If any of you requires as a slave this person who is dear to me as life, let him speak without delay, while I have yet control over myself.”

अथ वृद्धो द्विजः कश्चिदागत्याह नराधिपम् ।
 समर्पयस्व मे दासीमहं केता धनप्रदः ॥
 अस्ति मे वित्तमस्तोकं सुकुमारी च मे प्रिया ।
 गृहकर्म न शक्नोति कर्तुमस्मात्प्रयच्छ मे ॥

Then a certain old Brahmin came (to that place) and told the king “Hand over the slave to me I shall buy (her) and

give (you) money I have a large amount of wealth and my wife is very young and unable to do household work Therefore hand the slave (over) to me

एवमुक्तस्य विभ्रेण हरिश्चन्द्रस्य मूपतेः ।

अदीर्यत मनो दुःखान्न सैन किंचिदप्रधीत् ॥

King Harischandra's heart was shattered by grief when he was thus addressed by the Brahmin but he did not say a word to him.

ततो विभो धनं यद्वा नृपपत्नीमकर्षयत् ॥

Then the Brahmin paid the money and dragged the queen (after him)

इतो रोहिताक्षोऽपि हृष्टा कृष्टा तु मातरम् ।

समन्वधावदम्बेति खदन्नाश्रविलेखना ॥

And Rohitaksha cried aloud when he saw his mother being dragged and he ran after her with his eyes dim with tears crying Mother!

तमागतं द्विजः क्रोधाद्वालमभ्याहृतपदा ।

वदंस्तयाऽपि सोऽवेति नैवामुञ्चत मातरम् ॥

The Brahmin in his anger kicked the boy with his foot, as the boy came near, but even then he (the boy) said "Mother!" and would not leave her (his mother)

राजपत्नी

प्रसादं कुरु मे नाथ क्रीणीष्वेमं च बालकम् ।

क्रीताऽपि नाहं भवतो विनैनं कार्यसाधिका ॥

इत्थं ममाल्पभाग्यायाः प्रसादसुमुखो भव ।

मां संयोजय बालेन वत्सेनेव पयस्विनीम् ॥

THE QUEEN

"Master! Be gracious unto me, and buy this child also Bought without this child, I would not be able to do work for you Show in this manner a benign favour to me who am wretched, and let me have the boy by my side, like the milch cow having her calf (by her side),"

तथैव तस्य तद्विच यदुचरपटे ततः ।

प्रपृष्ट्वा बालक मात्रा सहैकस्थमबन्धयत् ॥

Then after putting in the upper garment of Harischandra the price of his boy also the Brahmin bought the boy who was standing near his mother and allowed him to join her

नीयमानौ तु तौ दृष्ट्वा भार्यापुत्रौ स पार्थिवः ।

विचलाप सुदुःखार्तो निम्यस्याप्य पुनःपुनः ॥

When the king saw both his wife and his son being led away he was oppressed with grief and sighing hot again and again he wept aloud

यान् वायुर्न चादित्यो ने दुर्मे च पूयन्जनः ।

दृष्टवन्तः पुरा पत्नीं सेय दासीत्वमागता ॥

My wife whom neither the sun nor the moon, nor the wind nor the common folk had ever before beheld—she has now become a slave

सूर्यवशमसृताऽय सुकुमारकराङ्गुलिः ।

समाप्तो विक्रय बालो बिभ्रमामस्तु सुदुर्मेतिमा ॥

This son who is born in the line of the solar kings—this child with delicate fingers has now been sold away Fie on me hard hearted that I am!

एवं विलपतो राज्ञः स विप्रोऽन्तरधीयत ।

विश्वाभिन्नस्ततः प्राप्नो नृपं वित्तमयाचत ॥

When the king was thus lamenting, the Brahmin disappeared, and then Visvamitra came there and begged the money of the king.

तस्मै समर्पयामास हरिश्चन्द्रोऽपि तद्धनम् ॥

And Harischandra gave him that sum of money

तद्वित्तं लोकमालोक्य दारविक्रयसंभवम् ।

शोकाभिभूतं राजानं कुपितः कौशिकोऽब्रवीत् ॥

Seeing that the amount obtained by the sale of the wife was not much, Visvamitra was angry with the king who was (already) overpowered by grief, and he said

क्षत्रवन्धो ममेमां त्वं सदृशीं यज्ञदक्षिणाम् ।

मन्यसे यदि तत् क्षिप्रं पश्य त्वं मे बलं परम् ॥

"Ignoble Kshattriya! If you think that this sum is a proper Dakshina for me at a sacrifice, then you will presently behold my great power (to curse you)"

राजा—

अम्यां दास्यामि मया कालः कश्चिदप्रतीक्ष्यताम् ।
साम्प्रतं नास्ति विधीता पदो पुनश्च यान्ति ॥

THE KING —

I will give you another sum (as Dakshina) O holy one! Please wait for some time I have nothing at the present moment my wife has been sold as well as my young boy

विश्वामित्रः—

चतुर्भागा न्यता यावद्विषयस्य मयाधिप ।
एव एव प्रतीक्ष्या मे धृक्कथ्य माचरत्यथा ॥

VISVAMITRA —

One quarter of a day yet remains O king! This period alone could I wait You must speak no further word

एवमुक्त्वाऽऽयाय घनकुपितः कौशिको ययौ ॥

After saying these words Visvamitra took the money and went away still angry

विश्वामित्रे गते राजा भयशोकादिमध्यगः ।

स्वविक्रयं विनिश्चित्य प्रोवाचोच्चैरघोमुखः ॥

When Visvamitra was gone, the king was filled with fear and grief and other (such) feelings, and deciding on selling himself, he cried aloud with downcast face

वित्तक्रीतेन यो ह्यर्थी मया प्रेष्येण मानवः ।

स ब्रवीतु त्वरायुक्तो यावत्तपति भास्करः ॥

"Let that man who wishes to have me as his slave, buying me for a price, let him speak without delay while the Sun is yet shining (in the heavens)"

अथाजगाम त्वरितो धर्मश्चण्डालरूपधृक् ॥

And Dharma (the god of Death) came there in haste putting on the form of a Chandala (outcaste)

चण्डालः

अहमर्थी त्वया शीघ्रं कथयस्वात्मवेतनम् ॥

THE CHANDALA —

"I wish to buy you Tell me your price at once."

तं तादृशमेवालक्ष्य कस्त्वमित्याह पार्थिवः ॥

Then on seeing him in that form, the king asked, "Who are you?"

चण्डालः—

चण्डालोऽदमिदं मयातः प्रवीरिति पुरातमे ।

विख्यातो यस्ययश्चको मृतकस्यलङ्कारकः ॥

THE CHANDALA —

I am a Chandala known here in this great city as Pravira I am famous as the executioner of those who are condemned to death and I take away (as my due) the clothes of the dead”

हरिश्चन्द्रः—

नाहं चण्डालदासत्यमिच्छेय सुपिनादितम् ॥

HARISCHANDRA —

I do not like to become the slave of a Chandala which is very strongly condemned (by the Sastras).

तस्येवं वदताः प्राप्तो विभ्रामिवस्तपानिधिः ।

कोपामर्दयिषुत्ताक्षः प्राह चेदं मयाधिपम् ॥

Just as he was saying this the sage Virvamitra came there and with his eyes distended with impetuous rage he spoke thus to the king

चण्डालोऽयमनल्पं ते दातुं वित्तमुपस्थितः ।

कस्मान्न दीयते मह्यमशेषा यशदक्षिणा ॥

“ This Chandala is ready to give you a huge sum of money. For what reason then is the Dakshina requisite for a sacrifice not given to me in full (as promised) ? ”

हरिश्चन्द्र

भगवन् सूर्यवंशोत्थमात्मानं वेत्ति कौशिक ।

कथं चण्डालदासत्वं गमिष्ये वित्तकामुकः ॥

भवेयं वित्तशेषेण सर्वकर्मकरो वशः ।

तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्तकः ॥

HARISCHANDRA.

“ Holy Visvamitra! I regard myself as born in the solar dynasty (of kings) How can I, for love of money, become the slave of a Chandala? O great sage! I shall, for the balance of money (due to you), become your own slave, obeying you and doing all work (assigned to me) in accordance with your wishes ”

विश्वामित्रः -

यदि श्रेष्ठः मम भर्त्ता चण्डालाय तदा मया ।
दासमायमनुमत्ता वक्तो विद्यावुदेन वै ॥

VISVAMITRA —

If you are my slave then you are sold by me to (this) Chandala for a hundred million coins, and you have become his slave."

हरिश्चन्द्रः -

यद्यसौ शक्यते विप्रः कौशिकः परित्यापितुम् ।
ततो ब्रूहणं मामद्य दास्यते ते करान्यहम् ॥

HARISCHANDRA —

"If it is possible to please this Brahmin Visvamitra, then take me (as your slave) even today and I shall do a slave's work for you.

यद्यमुक्ते तदा तेन नृपाको हृष्टमानसः ।

विश्वामित्राय तद्भूय दत्त्वा बहुं नरेश्वरम् ।

इष्टवस्तुवियोगार्त्तमनमभिलषक्यम् ॥

Then when he spoke thus the Chandala was glad at heart and he gave the required sum of money to Visvamitra and the king who despaired of union with his friends and relations he led captive to his Chandala quarters.

राज्यनाशः सुहृत्त्यागो भार्यातनयविक्रयः ।

प्राप्ता चण्डालता चेयमहो दुःखपरम्परा ॥

Loss of kingdom, separation from friends, sale of wife and son, and this achievement of Chandala-hood what a sequence of sorrows !

हरिश्चन्द्रोऽभवद्राजा श्मशाने तद्वशानुगः ।

चण्डालेनानुशिष्टश्च मृतचेलापहारिणा ॥

शवागमनमन्विच्छन्निह तिष्ठन्दिवानिशम् ।

इदं राक्षोऽपि देयं च षड्भागं तु शवं प्रति ॥

त्रयस्तु मम भागाः स्युर्द्वौ भागौ तव वेतनम् ।

इति प्रतिसमादिष्टो जगाम शवमन्दिरम् ।

दिशं तु दक्षिणां यत्र वाराणस्यां स्थितं तदा ॥

The king Harischandra became, serving in the cremation ground, a slave of that Chandala who gathered as his proper dues the clothes of corpses (which were brought there) “Stay here day and night, awaiting the arrival of corpses. Out of what is paid in respect of each corpse, a sixth part is due to the king, my share is three

parts and two parts are your wages. Thus directed he went to the charnel house which was south of Benares

इदं मम इदं राज्ञे मुख्यचण्डालके स्थितम् ।
 इति धावन्दिशः राजा जीयन्मान्यन्तर गतः ॥
 न रात्रौ न दिवा शेते द्वाहेति भयदन्मुहुः ॥
 पथ द्वादशमासास्तु नीता रतसमागमा ॥

This is for me this is for the king and this is for the chief Chandala." So saying the king would run about in all directions appearing to have taken quite a different birth though yet alive and he rested neither during the day nor during the night, but cried incessantly Ah alas. Twelve months were spent in this manner which seemed like many hundred years

अयाजगाम स्थसुत मृतमादाय लापिनी ।
 भार्या तस्य नरेन्द्रस्य सर्वदष्ट द्वि बालकम् ।

Then that king's wife came there weeping aloud and carrying her dead child for a serpent had bitten the child

तस्या विलापशब्दं तमाकर्ण्य स नराधिपः ।

जगाम त्वरितोऽत्रेति भविता मृतकम्बलः ॥

The king heard those lamentations of hers and ran quickly, thinking, "Here with this corpse there will be a cloth (for me)".

स तां रोरूयतीं भार्या नाभ्यजानात्तु पार्थिवः ।

चिरप्रवाससंतप्तां पुनर्जातमिवावलाम् ॥

The king did not recognize his wife who was weeping bitterly, as that frail lady, who had suffered by her long separation (from him), was as if she had been born again with another body

सापि तं चारुकेशान्तं पुरा दृष्ट्वा जटालकम् ।

नाभ्यजानान् नृपसुता शुष्कवृक्षोपमं नृपम् ॥

And that princess, having seen the prince before with his lovely curls of hair, did not recognize him (in this person) who with his unkempt hair looked like a withered tree.

सोऽपि हृष्यपटे बाल दृष्ट्वा रीयिष्यतीदृशम् ।
मरेन्द्रलक्षणापेक्ष चिन्तामा । मरेदय ॥

But the king saw the child which was bitten by the serpent and noticed the characteristic marks of a prince on his body and he was perplexed

एन दृष्ट्वा हि मे बाल मातुलमङ्गलायिनम् ।
स्मृतिमभ्यागतो बाला रक्षिताक्षोऽञ्जलायनः ॥

On seeing this child lying on the lap of his mother my lotus-eyed boy Rohitaksha comes back to my memory

सोऽप्येतामेव मे चरमा षयोऽयस्यामुपागतः ।
मीतो यदि न धारेण ह तान्तेनात्मनो ययाम् ॥

He too my dear child would have reached this (child's) age and attained to this (child's) stature if he had not fallen into the clutches of cruel Fate "

राजपत्नी

हा वत्स कस्य पापस्य अपध्यानादिदं महत् ।
दुःखमापतिवं धोरं यस्यान्वो नोपलक्ष्यते ॥

हा नाथ राजन्भवता मामनाश्वस्य दुःखिताम् ।
क्वापि संतिष्ठता स्थाने विश्रब्धं स्थीयते कथम् ॥

THE QUEEN.

“Ah my child! Which sinful man's evil thoughts have wrought this grievous atrocity which seems to have no end Ah my lord! Without consoling me who am overwhelmed with sorrow, how do you manage wherever you are, O king, to remain unruffled?”

इति तस्या वचः श्रुत्वा राजा स्वस्थानतश्च्युतः ।
प्रत्यभिज्ञाय दयितां पुत्रं च निघनं गतम् ॥

कष्टं शौब्ध्येयमेषा हि स वालोऽयमितीत्यन् ।
रुद दुःखसन्तप्तो मूर्च्छामभिजगाम च ॥

On hearing those words of hers, the king who had fallen from his high state recognized his dear wife and his son who was dead. And oppressed with sorrow, he cried “Woe unto me! this is certainly Saibya (my queen) and this my boy”; and he fell into a swoon.

सा च व प्रत्यभिज्ञाय तामवस्थामुपगतम् ।
मूर्च्छिता निपपाताता निष्पेष्टा धरणीतले ॥

And she too recognized him in that condition and afflicted (with sorrow) she swooned and fell on the ground senseless and limp.

चेतासम्राप्य राजेन्द्रो राजपत्नी च तौ समम् ।
बिभेक्षतुः सुसन्तप्तौ शोकमायतिपीडितौ ॥

The king and his queen regained consciousness at one and the same time and oppressed by heavy sorrow they wept bitterly

राजपत्नी—

राजस्यज्जोऽयं तव्यं वा यदेतन्मन्यते मयान् ।
तत्कल्पतां महाभाग मनो वै मुह्यते मम ॥

THE QUEEN —

O king! Is this a dream or reality?
Tell me my good lord what you think
it is for my mind is bewildered "

इति तस्या वचः श्रुत्वा निश्चस्योष्णं सगद्गदम् ।
कथयामास तन्वङ्गथा यथा प्राप्ता श्वपाकता ॥

On hearing her words, he sighed a hot sigh, and in a tremulous voice, he told the lovely lady how he came to be a Chandala

साऽपि स्वपुत्रमरणं यथावृत्तं न्यवेदयत् ॥

And she in turn told him about her son's death, how it happened

राजा

यमस्य भिक्षां याचावः कृपणौ पुत्रगार्धिनौ ।
तरगाच्छीघ्रं व्रजावोऽद्य पुत्रो यत्र प्रियो गतः ॥
प्रिये न रोचये दीर्घं कालं नलेशमुपासितुम् ।
नात्मायत्तश्च तन्वङ्गि पश्य मे मन्दभाग्यताम् ॥
चण्डालेनाननुशातः प्रवेक्ष्ये ज्वलनं यदि ।
चण्डालदास्यतां यास्ये पुनरप्यन्यजन्मनि ॥
अनुज्ञाता च गच्छ त्वं विप्रवेशम शुचिस्मिते ।
मम वाक्यं च तन्वङ्गि निबोधादतमानसा ॥
यदि दत्तं यदि हुतं गुरवो यदि तोषिताः ।
परत्र सङ्गमो भूयात्पुत्रेण सह च त्वया ॥

THE KING —

Let us who dote on our son and are inconsolable beg of Yama (the God of Death) to give us (his life as) alms. Let us go today without delay to where our dear son has gone. My dear wife! I do not wish to bear this sorrow for a long time. Lovely woman! I am not master of myself. Look at my misfortune. If I enter the fire without the permission of the Chandala, I will have again to be the slave of a Chandala in another birth. Permitted by me go back, good lady to the Brahmin's house. Lovely woman listen now with an attentive mind to my words. If I have made gifts, if I have offered (sacrifices) in the fire, and if I have pleased my elders (by my conduct) may there be my reunion with my son and with you in the hereafter.

राजपत्नी—

महमप्यत्र राजर्षे दीप्यमाने कुताशने ।

दुःखमापसद्वाऽद्यैव सह यास्यामि वै त्वया ॥

THE QUEEN —

I shall also O faintly prince enter the flaming fire along with you today unable to bear this burden of sorrow

श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ॥

Then on hearing it, the king said, "Let it be so, my devoted wife!"

ततःकृत्वा चितां राजा आरोप्य तनयं स्वकम् ।

भार्यया सहितश्चासौ बद्धाञ्जलिपुटस्तदा ।

चिन्तयन्परमात्मानमीशं नारायणं हरिम् ॥

Thereupon, the king placed his son's body on the pyre, and then, he, together with his wife, stood there with palms held together in adoration, thinking of Narayana, the Supreme Soul who is God Hari

तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।

धर्मं प्रमुखतः कृत्वा समाजग्मुस्त्वरान्विताः ॥

Even as he was thus thinking (of God), all the gods and Indra, with Dharma (the god of Death) leading them, made haste and came there together

आगत्य सर्वे मोक्षुस्ते मो मा राजन् धृणु ममो ।
 अय पितामहः साक्षात्तमथ भगवान्स्ययम् ॥
 एते चान्ये च यद्व्योविश्यामि नस्तथैव च ॥

All of them came up to him and said
 O king! listen to us master! This is
 Brahma (the grandfather of the gods)
 himself and this is the holy God of Death
 himself and these others are the many
 gods and Visvamisra too (is here)

धर्मः—

मा राजन्साहस कार्षोः धर्मोऽहं त्यामुपागतः ।
 तितिक्षादमसत्याद्यैः स्वगुणैः परितोपितः ॥

THE GOD OF DEATH —

Do nothing rash O king! I am Dharma
 (the god of Death) come to you highly
 pleased with your endurance self control
 truthfulness and other qualities."

इन्द्रः—

हरिश्चन्द्र महामाग प्राप्तः शक्राऽसि तेऽन्तिकम् ।
 त्वया समार्यपुत्रेण जिता लोकाः सनातनाः ॥

INDRA —

Glorious Harischandra! I am Indra
 come to your (presence) place By you with
 your wife and son are won the everlasting
 realms of Heaven

ततोऽमृतमयं वर्षमपमृत्युविनाशनम् ।

इन्द्रः प्रासृजदाकाशाच्चितास्थानगतः प्रभुः ॥

Then the powerful god Indra, standing above the place of the funeral pyre, showered a rain of nectar which could restore life to those who die untimely deaths

समुत्तस्थौ ततः पुत्रो राजस्तस्य महात्मनः ।

ततो राजा हरिश्चन्द्रः परिष्वज्य सुतं क्षणात् ।

समार्थः सुश्रिया युक्तो दिव्यमाल्यास्वरान्वितः॥

Then the son of that high-souled king rose (from the pyre), and king Harischandra embraced his son, and in an instant, he, along with his wife, was transfigured and became lovely and graceful, wearing godly apparel and garlands

इन्द्रः

समार्थस्त्वं सपुत्रश्च प्राप्यसे सद्गतिं पराम् ।

खमारोह महाभाग निजानां कर्मणां फलैः ॥

INDRA

“ You, along with your wife and your son, shall attain to the most excellent place (which is Heaven) Ascend, O happy man, by virtue of your (good) deeds ”

हरिश्चन्द्र —

देवराजाननुजाता स्यामिना श्वपचेन वै ।

अगत्या निष्कृतिं तस्य नारोक्ष्येऽहं क्षुरालयम् ॥

HARISCHANDRA —

O king of the gods ! Without getting the permission of my master the Chandala and without giving him satisfaction I will not ascend unto Heaven

धर्मः—

तवैष मायिन हेरामयगम्यात्ममायया ।

आत्मा श्वपाकतां नीता दर्शित तच्च चापलम् ॥

THE GOD OF DEATH —

Knowing of the distress that you would be experiencing I was led by my miraculous powers to become a Chandala and that transient state of mine was what you saw "

इन्द्रः—

प्राप्यते यत्पर स्यात्तत्तमस्त्वैमंनुजैर्मुनिभिः ।

तद्वाराह हरिश्चन्द्र स्यात्तत्तपुण्यकृता मृणाम् ॥

INDRA —

The highest place attainable by any human being on this earth—ascend O Harischandra, to that place which belongs to men who do meritorious deeds.

हरिश्चन्द्रः—

देवराज नमस्तुभ्यं वाक्यं चैतन्निबोध मे ।

मच्छोकमग्नमनसः कोसलानगरे जनाः । ।

तिष्ठन्ति तानपोह्याद्य कथं यास्याम्यहं दिवम् ॥

यदि ते सहिताः स्वर्गं मया यान्ति सुरेश्वर ।

ततोऽहमपि यास्यामि नरकं वाऽपि तैः सह ॥

HARISCHANDRA

“I bow to you, O king of the gods! Pray listen to these words of mine. The people of the Kosala city await me with their hearts immersed in sorrow for my sake. How can I go to Heaven today, leaving them behind? If all of them together can come with me to Heaven, then, O king of the gods, I shall also come with them, or with them I shall go to Hell”

इन्द्रः

बहूनि पुण्यं पापानि तेषां भिन्नानि वै पृथक् ।

कथं संघातमोग्यं त्वं भूयस्स्वर्गमवाप्स्यसि ॥

INDRA

“Their good deeds and their bad deeds are many and different and various. How can there be any common enjoyment for them all (along with you)? But you are entitled to Heaven.”

हरिश्चन्द्रः -

शक्र तेषां प्रभावेन मया सपमनुष्ठितम् ।
 उपकृत्य सत्यद्वयं तामहं स्वर्गं निजस्य ॥
 तस्माद्य मम देवेश वि विवस्ति सुवेष्टितम् ।
 दत्तमिष्टमया जत सामान्यं तैस्तदस्तु मा ॥

HARISCIANDRA —

Indra! I have been able to do all this by virtue of their greatness. In my desire to attain to Heaven I cannot abandon those who helped me. Therefore if O king of the gods there be any good acts that I have done any gifts that I have made and any sacrifices that I have performed and any prayers that I have offered then let the fruit of those things be common to them and to me (three)

एष भविष्यतीत्युच्यता राम निःशुभमेभ्यः ।
 प्रमन्येता चमत् पिभ्यामित्रा गाधिजा ॥

Indra the lord of the three worlds (Earth Midheavens and Heaven) said "It shall be so" and Dharma (the god of Death) was also pleased at heart and Visvamisra the son of Gadhi was likewise pleased

गत्वाऽऽशु नगरं सर्वे प्रोवाच विबुधाधिपः ।

आगच्छन्तु जनाः शीघ्रं स्वर्गलोकं सुदुर्लभम् ॥

All of them went quickly to that city, and the king of the gods said "Let the people come quickly to Heaven, which is very difficult to reach"

तदिन्द्रस्य वचः श्रुत्वा प्रीत्या तस्य च भूपतेः ।

राजा सह तदा सर्वे दिवमारुहर्जुनाः ॥

Then on hearing those words of Indra and by the kindness of that king, all the people (of Kosala) ascended to Heaven along with their king

ततस्तस्यर्द्धिमालोक्य श्लोकं तस्योशना जगौ ।

हरिश्चन्द्रसमो राजा न भूतो न भविष्यति ॥

Then on beholding that grandeur, Sukra (Usana) sang his praise "A king to match Harischandra never was and never will be"

श्रीः

॥ सुकन्यापाप्यानम् ॥

SUKANYA

The story of Sukanya and Chyavana is told to the Pandava prince Yudhishtira by sage Lomasa when the Pandava princes in the course of their wanderings came to the pool of youth in the river Payasni. The story covers Chapters 122 to 126 of the Vana Parvan of the Mahabharata. Sukanya is famous for her fidelity and along with Sachi (Indra's queen) Arundhati Rohini Lopamudra Saritri Srimati Keshini and Damayanti Sulanya is pointed out by Sita as a model of the faithful wife (Ramayana Sundara Kanda xxiv 10 12.) She stands the same test as Damayanti and prefers her lord to the gods. The Asvins who gave her lord his lost youth were rewarded in turn by the restoration to their status among the gods and their share in the Soma offerings—a position which they had lost by their free mingling with mortals and by their practice of medicine.

पयोष्ण्यां च्यवनो नाम तपरोपे मद्बुधतिः ।
स्थाणुभूतो महातेजाः वल्मीकेन समावृतः ॥

A very illustrious person known as Chyavana practised austerities beside the (river) Payoshni, and the effulgent one became (like) a log of wood, covered all over by ant-hills.

अथ दीर्घस्य कालस्य शर्यातिर्नाम पार्थिवः ।
आजगाम सरो रम्यं विहर्तुमिदमुत्तमम् ॥

Then, after a long time, a king known as Saryati came to this very delightful pool to sport (in its waters).

तस्यैव च सुता सुभ्रूः सुकन्या नाम [भारत] ।
चङ्क्रम्यमाणा वल्मीकं भार्गवस्य समासदत् ॥

And his daughter called Snkanya, of lovely eye-brows, wandered about and came to the place where the ant-hill stood round Chyavana (the son of Bhrigu).

ततः सुकन्या पद्मीके दृष्ट्वा भागवधक्षपी ।

कौतूहलात् पण्टकेन युद्धिमादयन्नात्सरा ।

किं नु पत्न्यदमिषुत्वा निर्विषेदास्य मात्रमे ॥

Then Sukanya saw the eyes of (the son of Bhrigu) Chyavana within the ant hill and with her mind overpowered by confusion and out of curiosity she exclaimed

What could this be? and pricked both the eyes with a thorn

अनुत्थयाम तथा पिष्टे नष्टे परममनुमान् ।

ततः शर्षातिमैवस्य १८ मूत्रे समावृणात् ॥

And he (Chyavana) became extremely angry when his eyes were thus injured, then the army of Saryat (fell sick and) could not pass urine or stools.

सैन्यं सुदुःगितं प्रेक्ष्य पर्यवृण्वत् स पार्थिवः ।

केनापहतमपेक्ष मार्ग्यस्य मदामनः ॥

The king saw the sad plight of the army and questioned [them By whom has offence been caused here and now (today) to the high-souled son of Bhrigu (Chyavana)?

तमूचुः सैनिकाः सर्वे न विज्ञोऽपकृतं वयम् ॥

And all the army answered him. "We know of no offence"

पितरं दुःखितं दृष्ट्वा सुकन्येदमथाब्रवीत् ॥

Then Sukanya saw that her father was in grief, and she spoke these words:

मयाऽटन्त्येह वल्मीके दृष्टं सत्त्वमभिज्वलत् ।

खद्योतवदभिज्ञातं तन्मया विद्धमन्तिकात् ॥

"As I was loitering about in this place, I saw something glowing within the ant-hill, and I thought it might be fire-flies and pricked them, standing nearby

एतच्छ्रुत्वा तपोवृद्धं चन्द्रादित्यसमप्रभम् ।

अयाचदथ सैन्यार्थं प्राञ्जलिः पृथिवीपतिः ॥

On hearing it, the king folded his palms together in adoration, and, for the sake of his army he begged of the sage who had grown old in austerities but was shining in splendour like the sun and the moon.

अज्ञानाद्दालया यत्तु कृतं तत्क्षन्तुमर्हसि ॥

"What the girl had done in ignorance, that you must forgive"

ततोऽब्रवीन्महीपालं व्यवनो मार्गवस्तदा ।
 अपमानावह विद्मो वमया दर्पपूर्जया ।
 तामेव प्रति दद्याह सस्यामीति प्रवीमि ते ॥

Then Chyavana son of Bbrigu told the king "As I was injured by this girl who was puffed up with pride and looked (on me) with disdain so I shall accept her as my wife and forgive her this is my answer to you "

अयेयं च न मां शाय शर्यातिरपि चारयन् ।
 ददौ पुहितर तस्मै व्यवनाय महात्मने ॥

Saryati noted the words of the high souled sage Chyavana and without any hesitation he gave his daughter (in marriage) to him.

प्राप्तमसादो राजा यै ससैन्याः पुरमाव्रजत् ॥

Gaining the favour (of the sage) the king returned to his city with his army

सुकन्याऽपि पतिं लब्ध्वा तपस्विनमनिन्दिता ।
नित्यं पर्यचरत्प्रीत्या तपसा नियमेन च ।

समाराधयत क्षिप्रं ज्यवेनं सा शुभानना ॥

And Sukanya, the blameless girl, obtained an ascetic for her husband, and with gladness, she was always engaged in serving him, and the bright-faced lady soon succeeded in delighting Chyavana by her self-restraint and by practising austerities

कस्यचित्त्वथ कालस्य त्रिदशौ तामपश्यताम् ।
ऊचतुः समभिद्रुत्य नासत्यावश्विनाविदम् ॥

Then, after some time, the twin-gods Asvins who are ever truthful saw her and came forward to meet her and told her this

इच्छाव भद्रे शतुं त्वां तत्त्वमाख्याहि शोभने ॥

“We wish to know, O fair one, who you are, good lady! tell us the truth.”

सुकन्या

शर्यातितनयां वित्तं भार्यां मां ज्यवनस्य च ॥

SUKANYA —

' Know me as Saryati's daughter and the wife of Chyavana "

मन्त्रिणौ—

न देवेष्वपि तुल्यां हि त्वया पदपाय भामिनि ।
 कस्मादेवयिषा मूढ्या जराजजरित पतिम् ॥
 त्वमुपास्ते ह कल्याणि काममागयदिष्ट तम् ।
 स त्व व्ययतमुत्सृज्य पर्यस्तैकमाययाः ॥

ASVINS —

We do not see O lovely one anyone to match you even among the gods being so lovely why do you good lady serve a decrepit old husband who is barred from the enjoyment of the senses ? Abandon Chyavana and choose one of us.

सुकन्या—

एताऽह व्ययने पत्यौ मैय मा पर्यशङ्कतम् ॥

SUKANYA —

Do not think of me thus I am happy with Chyavana as my lord

अश्विनौ-

युवानं रूपसंपन्नं करिष्यावः पति तव ।
तत्तत्स्यावयोश्चैव वृणीष्वान्यतमं पतिम् ।
एतेन समयेनैनमामन्त्रय पतिं शुभे ॥

ASVINS ·

“We will make your husband a beautiful young man, and then you may choose as your husband either him or one of us On this undertaking, good lady, take leave of this your husband.”

सा भर्ता समनुज्ञाता क्रियतामित्यथाब्रवीत् ॥

Then, permitted by her husband, she said “Let it be done”

अचतू राजपुत्रीं तां पतिस्तव विशत्त्वपः ॥

And they told that princess (Sukanya)
“Let your husband plunge in the waters (of this pool) ”

ततोऽमरुचयनः दीप्त रूपार्थी प्रविवेश ह ।

अश्विनावपि तद्[चञ्चल]सरः प्राविशता तदा ॥

Then Chyavana plunged in those waters without delay wishing to become beautiful and the Asvins too thereupon plunged in that pool.

तदा मुहूर्तादुत्तीर्णाः सूर्ये ते सरसस्नयः ।

तुल्यवेषधराश्चैव मनसा प्रीतिवचनाः ।

तेऽमुयन्सदितास्सूर्ये वृणीष्वान्यतम शुभे ॥

Then, presently all the three of them arose from the pool in personal appearance all alike and rousing joy in her heart, all of them said together "Good lady! Choose one of us (as your husband)

सा समीक्ष्य तु तान्सर्वास्तुल्यरूपधरान्स्यतान् ।

निश्चित्य मनसा धुक्कथा देयी षष्ठे स्वक पतिम् ॥

Scrutinising all of them who stood there in appearance exactly alike and resolving in her mind the good wife carefully chose her own husband

लब्ध्वा तु च्यवनो भार्यां वयो रूपं च वाञ्छितम् ।
दृष्टोऽप्रवीन्महातेजास्तौ नासत्याविदं वचः ॥

यथाऽहं रूपसंपन्नो वयसा च समन्वितः ।

कृवो युवां करिष्यामि प्रीत्याऽहं सोमपीथिनौ ॥

Having obtained his wife as well as his youth and the desired beauty of form, the illustrious Chyavana was happy, and he spoke these words to those Asvins "As you have made me young and beautiful, I shall gladly make you partakers of the Soma juice (at sacrifices) "

तच्छ्रुत्वा हृष्टमनसौ दिवं तौ प्रतिजग्मतुः ।

च्यवनश्च सुकन्या च सुराविव विजहतुः ॥

On hearing those words, they rejoiced at heart and went away to Heaven, and Chyavana and Sukanya disported themselves like a god and a goddess

ततः श्रुत्वा तु शर्यातिर्वयस्स्थं च्यवनं कृतम् ।

सुहृष्टः सेनया सार्धमुपायाद्भार्गवाश्रमम् ॥

Then, on hearing that Chyavana had been made young, Saryati was glad, and he

came along with his retinue to the hermit
age of Chyavana (son of Bhrigu)

मथैन मार्गया [राजन्] उवाच परिमान्वयन् ।
याजयिष्यामि यजसर्पां समादानुपकरिव ॥

Then Chyavana (son of Bhrigu) welcomed
him and said O king! I shall officiate
at a sacrifice of yours gather the
requisite things.

वारयामास स्यातियच्छायतनमुत्तमम् ।
तत्रैन ज्ययना [राजन्] याजयामास मागयः ॥

Saryati had an excellent place made ready
for the sacrifice and there Chyavana son
of Bhrigu conducted the sacrifice for him

अदृक्षाज्ययना सोममभ्यिनाद्वैययास्तदा ।
तमि द्रो वारयामास दृक्षानस तयोपदम् ॥

Then Chyavana offered the Soma juice to
the twin gods, Asvins and Indra stopped
his offering a share (of the Soma juice)
to them.

च्यवनः

मावमंस्था महात्मानौ रूपद्रविणवत्तरौ ।

अश्विनावपि देवेन्द्र देवौ विद्धि पुरन्दर ॥

CHYAVANA

“ Indra ! Do not disregard the high-souled Asvins who are exceedingly beautiful Remember, O king of the gods, that they too are gods ”

इन्द्रः

चिकित्सकौ कर्मकरौ कामरूपसमन्वितौ ।

लोके चरन्तौ मर्त्यानां कथं सोममिहार्हतः ॥

INDRA

“ They are doctors and do work, and they assume what forms they desire and roam about in the world of the mortals How do they deserve (a share of) the Soma juice here ?

आभ्यामर्थाय सोमं त्वं प्रहीष्यसि यदि स्वयम् ।

वज्रं ते प्रहरिष्यामि धोरूपमनुत्तमम् ॥

“ If you wilfully offer Soma (juice) to these two persons, then I shall smite you with my invincible thunderbolt which is fearful (even) to behold ”

पवमुक्ताः स्मयन्ति द्रममिषीद्व्य स मागधः ।

जभाह विधिधत्सोममग्निम्यामुत्तम प्रदम् ॥

Thus addressed (by Indra) Chyavana (the son of Bhrigu) looked smiling at Indra and in the prescribed manner he offered to the Asvins their share of the excellent Soma juice

ततोऽस्मै प्राहृष्य घोररूप राक्षीपतिः ।

त स्तम्भयित्वा ज्ययनो जुहुवे स ततोऽनेलम् ॥

Then Indra aimed at him the thunder bolt, which was fearful to behold but Chyavana paralysed him and made the offerings in the (sacrificial) Fire with the recital of the Mantras (mystic formulae).

ततोऽप्रवीक्ष्य राजश्च्यवन मयपीडितः ।

सोमाहोवग्निनावेतायद्य विप्र प्रसीद मे ॥

Then the king of the gods was afflicted with fear and he told Chyavana O Brahmin! Have mercy on me now These Asvins are deceiving of Soma.

एवमुक्तस्य शक्रेण च्यवनस्य महात्मनः ।

स मन्युर्व्यगमच्छीघ्रं मुभोच च पुरंदरम् ॥

On being thus requested by Indra, the high-souled Chyavana's anger was gone at once, and he set Indra free.

अश्विभ्यां सहितान्देवान्याजयित्वा च तं नृपम् ।

सुकन्यया सहारण्ये विजहारानुकूलया ॥

After conducting the sacrifice of that king (Saryati) in favour of all the gods together with the Asvins, he spent his days happily in the forest in the company of this faithful Snkanya

॥ श्रीः ॥

॥ शिषिचरितम् ॥

SIBI

—

The story of Sibi (Usinara) is told by sage Lomasa to Yudhishtira when, in the course of their pilgrimage, the Pandava brothers came to the region of the confluence of the Jumna with its tributaries Jala and Upajala. Here king Sibi while performing a sacrifice had been submitted to a test by Indra and Agni. The anecdote is taken from chapters 132 and 133 of the Vana Parvan of the Mahabharata. Sibi is referred to by Kaikeyi (the Ramayana, Ayodhya Kanda xli 43) as an example of one who unhesitatingly fulfilled his promise श्रेष्ठः स्येनरूपोदीये स्वमांसं पक्षिणे ददौ ।

जिज्ञासमानौ वरदौ महात्मानमुशीनरम् ।

इन्द्रः श्येनः कपोतोऽग्निर्भूत्वा यज्ञेऽभिजग्मतुः ॥

Desirous of testing the high-souled Sibi (Usinara) and of conferring boons (on him), Indra became a hawk and Agni a dove; and they flew to the place where he was performing a sacrifice

ऊरुं राक्षः समासाद्य कपोतः श्येनजाख्यात् ।

शरणार्थी तदा [राजन्] निलिल्ये भयपीडितः ॥

In fear of the hawk, the dove fell on the lap of the king, and afflicted with fear and seeking refuge, it lay nestling there

श्येनः

धर्मात्मानं त्वाहुरेकं सर्वे राजन्गद्गीक्षितः ।

स वै धर्मविरुद्धं त्वं कक्षात्कर्म चिकीर्षसि ॥

विहितं भक्षणं राजन्पीड्यमानस्य मे क्षुधा ।

मा हिंसीर्धर्मलोभेन धर्ममुत्पृज्य मा नशः ॥

THE HAWK.

O prince! All the kings of the world speak of you as the one virtuous man. Why do you, then, desire to do a thing which is contrary to Dharma? To me

who am afflicted with hunger O prince
this is assigned as (my) prey Do not,
in your anxiety for Dharma cause me
injury do not depart from Dharma and
perish.

पद्म—

सत्रस्तकपत्राणार्थी त्वत्तो भीता महाक्षिप ।
मत्सकाशमनुप्राप्तः प्राणदुर्मुखे द्विजः ॥
एवमभ्यागतस्येह कपोतस्यामयार्थिनः ।
अप्रदाने परो धर्मः किं त्वं स्येनेह पश्यसि ॥
प्रस्पन्दमानः सध्रान्तः कपोतः स्येन लक्ष्यते ।
मत्सकाश जीवितार्थी तस्य त्यागो विगर्हिता ॥

THE KING —

O mighty bird! Afraid of you and
looking terribly upset, this bird has come
to me, seeking my protection in its
anxiety for life To the dove which
has thus sought this place praying for
assurance of safety do you now see
O hawk, any great virtue in not giving
it? O hawk! the dove looks dazed and
trembles with fear and prays for its life
in my presence. Forwaking it is highly
to be condemned

द्वयेनः

आहारात्सर्वभूतानि संभवन्ति महीपते ।
 आहारेण विवर्धन्ते तेन जीवन्ति जन्तवः ॥
 न तु भोजनमुत्सृज्य शक्यं वर्तयितुं चिरम् ।
 प्रमृते मयि धर्मात्मन्पुत्रदारादि नङ्गयति ॥
 रक्षमाणः कपोतं त्वं बहून्प्राणान्न रक्षसि ।
 बहून्यो बाधते धर्मान्न स धर्मः कुर्वेत्तत् ॥
 अविरोधी तु यो धर्मः स धर्मः सत्यविक्रम ।
 विरोधिषु महीपाल निश्चित्य गुरुलाघवम् ।
 न बाधा विद्यते यत्र तं धर्मं समुपाचरेत् ॥

THE HAWK

“O prince! all living things are born of food, out of food they grow and by food they live. It is not possible to remain long without food. If I die, O man of virtue, my wife, children and others would die. Saving the dove, you would be refusing to save many lives. That Dharma which injures many is not Dharma but is wicked conduct. True hero that you are

(know) that (Dharma) action which does not conflict with another righteous action is (properly) Dharma. If the actions conflict with one another one must consider which is weightier and wherein no injury is noticeable and adopt that as Dharma

राजा—

यद्वक्तव्याणसयुक्तं मायमे विद्वतात्मन ।
 न तेऽस्य विदितं किंचिदिति त्वां लक्षयाम्यहम् ॥
 सत्तैपि परित्यागं कथं भाष्यति मयमे ।
 आहारार्थं समारम्भस्तथैव चार्थं विद्वतात्मन ।
 शक्यं ह्यप्यन्यथा कर्तुमाहाराऽप्यधिकस्तथा ॥

THE KING —

'O best of birds! You talk many salutary words. I notice this about you, that there is nothing unknown to you. How is it that you consider it good (in me) to forsake him who seeks refuge? O bird this effort of yours is for the sake of food and it is possible for you to get food otherwise and even more food (than this) "

श्येनः--

यस्तु मे दैवविहितो भक्षः क्षत्रियपुङ्गव ।

उमुत्सृज महीपाल कपोतमिममेव मे ।

श्येनाः कपोतान्खादन्ति श्रुतिरेषा सनातनी ॥

THE HAWK —

“ O noble Kshatriya! What is allotted to me by Fate as food this dove, release for me, O king It is an ancient saying that hawks eat doves ”

राजा

यं वा कामयसे कामं श्येन सर्वं ददानि ते ।

विनैनं पक्षिणं श्येन शरणार्थिनमागतम् ॥

THE KING

“ O hawk, all that you desire, I shall give you excepting, O hawk, this bird which has come (to me) seeking refuge.”

श्येनः

उशीनर कपोते ते यदि रोगो नराधिप ।

आत्मनो मांसमुत्कृत्य कपोततुल्या धृतम् ॥

यदा सम कपालेन तव मांसं नृपोचम ।
 त्वया प्रदेय तन्मद्य सा मे मुष्टिर्भविष्यति ॥

THE HAWK —

“O king Ushara if you love the dove (so much), cut out from your flesh what would weigh as much as the dove and when O good king your flesh is equal in weight to the dove the flesh must be given to me by you that will give me satisfaction

राजा—

अनुप्रदमिम मन्ये द्येन यन्माडमियाचसे ।
 तस्मात्सेऽद्य प्रदास्यामि स्थमास मुलया धृतम् ॥

THE KING —

I consider it, O hawk a favour to me that you should ask this of me Therefore I shall this day give you of my flesh weighing it in the balance

अथोत्कृत्य स्वमांसं तु राजा परमधर्मवित् ।

तुलयामास [कौन्तेय] कपोतेन समं [विभो] ॥

न विद्यते यदा मांसं कपोतेन समं धृतम् ।

तत उत्कृत्तमांसोऽसावारोह स्वयं तुलाम् ॥

Then the king who knew the highest Dharma cut up his flesh and weighed it against the dove. When it was found that the flesh did not weigh as much as the dove, he himself with the cut-up flesh got into the scale of the balance.

इत्येनः—

इन्द्रोऽहस्मि धर्मज्ञ कपोतो हव्यवाडयम् ।

जिज्ञासमानो धर्मं त्वां यज्ञवाटमुपागतौ ॥

यावल्लोके मनुष्यास्त्वां कथयिष्यन्ति पार्थिव ।

तावत्कीर्तिश्च लोकाश्च स्थास्यन्ति तव शाश्वताः ॥

THE HAWK

“You who are wise in Dharma! I am Indra and this dove is Agni. We desired

to know about Dharma and came to you
to this place of sacrifice. So long as men
(on earth) praise you O king so long as
your fame lasts that is for ever—the
(heavenly) worlds are yours.

इत्युक्त्वा जम्भन् (राजन) इदमिहोत्तमानयो ॥

Saying thus Indra and Agni went away
happy in their hearts.

उशीनरोऽपि यदु गतव्यायराट् त्रिविष्टपम् ॥

And Usinara went up to Heaven retaining
his (mortal) body

॥ श्रीः ॥

॥ कर्णकुण्डलारणम् ॥

KARNA'S LIBERALITY



Karna is famous for his liberality. The incident described below is narrated to Janamejaya by Varsampayana, like the rest of the epic story. Karna is a friend of Duryodhana, who refused his Pandava cousins their legitimate share of the kingdom. The rivalry between Karna and Arjuna, the third of the Pandava brothers, grows into hatred, and Duryodhana relies on Karna, his prowess and his invincible armour, to defeat Arjuna in the impending war. The twelve years of exile are over, and war is inevitable, as Duryodhana fails to keep his word. The gods take sides in the great war, for, Arjuna is the son of Indra, and Arjuna's cousin Krishna is God Vishnu Himself, and Karna is the son of the Sun-God, though he does not know it. The Sun-God appears before Karna in a dream and warns him about Indra's coming to him disguised as a Brahmin to beg him to part with the armour and the (Kundalas) ear-rings he was born with.

द्वादशे समतिक्रान्ते घये प्राप्ते त्रयोदशे ।

पाण्डूनां दितृश्छकाः कर्णे भिक्षितुमुद्यतः ॥

When the twelve years (of exile) were over and the thirteenth year began Indra who favoured the Pandava brothers came forward to beg (a gift) of Karna.

जमिप्रायमयो ब्राह्मा महेश्वरस्य विभायसु ।

कुण्डलार्ये [महाराज] सूर्यः कर्णमुपागतः ॥

महाहो रायमे वीर शयाम सत्ययाविनम् ।

स्यज्जान्ते येदविभूत्या दितार्यमप्रवीक्ष्यचः ॥

Then knowing the intention of the mighty Indra about the (Kundalas) ear rings (of Karna) the glorious Sun God took the form of a Brahmin and came in a dream to the truthful and heroic Karna as he lay on his princely bed and concerned for Karna's safety he spoke these words

प्राक्ष्णच्छमना कर्णं स्वयं वै पाकशासनः ।

आगन्ता कुण्डलार्याय कथंच वै भिक्षितुम् ॥

Indra himself O Karna is coming to you in the guise of a Brahmin to beg of you your ear rings (Kundalas) and your coat of mail "

तस्मै प्रयाचमानाय न देये कुण्डले त्वया ।

कवचेन समायुक्तः कुण्डलाभ्यां च मानद ।

अवध्यस्त्वं रणेऽरीणामिति विद्धि वचो मम ॥

"Your ear-rings should not be given away by you, when he comes begging for them Bestower of favors! With your coat-of-mail and your ear-rings, trust my word that you cannot be killed by your opponents in the battle-field"

कर्णः

को मामेवं भवान्प्राह दर्शयन्सौहृदं परम् ॥

KARNA

"Who are you, Sir, who speak to me thus, showing great solicitude for me."

ब्राह्मणः

अहं तात सहस्रांशुः सौहृदात्त्वां निदर्शये ।

कुरुष्वैतद्वचो मे त्वमेतच्छ्रेयः परं हि ते ॥

THE BRAHMIN

"I am, O dear one, the Sun-God, and I appear before you out of my solicitude for you Do this which I ask of you (to do) for, it will be for your supreme good"

कर्णः—

प्रसादये त्वां वरद न निवार्यो मताददम् ।
 यथागच्छसि मा शन । प्राक्ष्णच्छसना वृत्तः ॥
 दास्यामि विधुधद्येष्ठ पुण्डले यम चाक्षमम् ।
 दत्त्वा च विधिवद्दानं प्राप्स्यामि परमं यशः ॥

KARNA —

“I beseech you giver of boons, I must not be restrained from acting according to my resolve. If Indra comes to me donning the guise of a Brahmin I shall give him Oh great god both my (Kundalas) ear rings as well as (this) excellent coat-of-mail And making the gift in the ordained manner I shall attain to great glory

सूर्यः—

यस्य प्राणविराघेन कीर्तिमिच्छसि शम्भवीम् ।
 मृतस्य कीर्त्या किं कार्यं जीवन्कीर्तिं समश्नुते॥

THE SUN God —

You who desire lasting glory at the cost of your life what is the use of glory when one is dead? Only if alive can one taste of glory

पुनरुक्तं च वक्ष्यामि त्वं राधेय निबोध तत् ।
 न तु त्वामर्जुनः शक्तः कुण्डलाभ्यांसमन्वितम् ॥
 विजेतुं युधि यद्यस्य स्वयमिन्द्रः शरो भवेत् ।
 तराणां देये शक्राय त्वयैते कुण्डले शुभे ॥

“I shall repeat again, O Karna* (son of Radha), what I said, listen to it Arjuna cannot defeat you in battle, provided you have the (Kundalas) ear-rings on your person, even though Indra himself becomes an arrow (to hit you) Therefore, these auspicious ear-rings must not be gifted by you to Indra”

कर्णः .

इष्टो भक्तश्चेति कृत्वा भगवीनाह मद्धितम् ।
 भूयश्च शिरसा याचे त्वं तु मे क्षन्तुमर्हसि ॥
 बिभेमि न तथा मृत्योर्यथा बिभ्येऽनृतादहम् ।
 भिक्षते वज्रिणे दद्यामपि जीवितमात्मनः ॥

KARNA

“Your Worship is speaking for my good, treating me as your dear devotee But I beg of you again with bowed head, you must (somehow) forgive me I do not fear death so much as I fear untruth And I will give even my life when Indra comes begging

* Radha is Karna's fostermother.

यदि ताव ददास्येते । पित्रिणे कुण्डले शुभे ।
 अमोघा दद्वि म शक्ति ममि त्रयि नियदिणीम् ॥
 इत्येष निवर्त्तेन त्व दद्याः शक्त्या कुण्डले ।
 एषमुचया सदाश्रुः सदासाऽन्तरधीयत ॥

If you my dear one will give these auspicious ear rings to Indra then give the ear rings to Indra only on the stipulation 'Give me (in return) the unfailing weapon Sakti which destroys (all) enemies. After saying this the Sun God straightway disappeared

प्रतिपुत्रस्तु राधेयः स्वप्न सचिन्त्य [भारत] ।
 चकार मिथ्य [राजन्] शक्त्यर्थे [धृतां पर] ॥

Karna* (son of Radha) woke from his sleep and thought deeply about the dream and he resolved to obtain the Sakti weapon

तमिन्द्रा प्राप्स्यतो भूत्या भिक्षा वेदीत्युपस्थितः ॥

Indra became a Brahmin and approached him saying Give me alms.

हिरण्यकण्ठीः प्रमदा ग्रामान्वा बहुगोकुलान् ।

किं ददानीति तं विप्रमुवाचाधिरथिस्ततः ॥

Then Karna* (son of Adhiratha) asked that Brahmin. "What shall I give you, damsels wearing gold necklaces, or villages or many herds of kine?"

ब्राह्मणः

हिरण्यकण्ठ्यः प्रमदा यच्चान्यत्प्रीतिवर्धनम् ।

नाहं दत्तमिहेच्छामि तदर्थिभ्यः प्रदीयताम् ॥

यदेतत्सहजं वर्म कुण्डले च तवानध ।

एतदुत्कृत्य मे देहि यदि सत्यव्रतो भवान् ॥

THE BRAHMIN

"Neither damsels wearing gold necklaces nor what else increases one's pleasures do I wish to be given to me, let those things be given to those who desire them. This coat-of-mail which you are born with, O sinless man, and both your ear-rings, cut these off (from your body) and give them to me, if you are devoted to truth."

* The charioteer Adhiratha is Karna's fosterfather.

सतः प्रहस्य कर्णस्त पुनरित्यधीक्ष्य च ।

विदिता देवदेवेश प्रागेवासि मम प्रमो ॥

न तु न्याय्य मया दातु तव शक्र वृथा परम् ।

स्यं हि देवेश्वरस्त्वाक्षोत्तया देया घरा मम ॥

यदि दास्यामि ते देव पुण्डले कपच तथा ।

षड्यतानुपयास्यामि त्वं च राक्षाघडास्यताम् ॥

Thereupon Karna smiled and told him these words I know you already O noble ruler of the gods! It is not proper for me O Indra to give uselessly what you desire You are the king of gods come in person and so a boon must be granted to me by you. Otherwise if I give you O god my coat of mail and my (two) ear rings, I would become vulnerable and you Indra would become an object of ridicule

शुक्रा—

काममस्तु तथा तव कर्ण यथेच्छसि ।

यर्जयित्वा तु मे षष्ठं प्रवृणीष्व यथेच्छसि ॥

INDRA —

Karna, dear boy let it be even as you desire Ask as a boon whatever you desire to have excepting my thunder-bolt."

ततः कर्णः प्रहृष्टस्तु वने संपूर्णमानसः ।

वर्मणा कुण्डलाभ्यां च शक्तिं मे देहि वासव ॥

Then Karna was very glad, and with a full heart, he asked as a boon: "O Indra, give me your Sakti weapon (in return) for my coat-of-mail and the pair of my ear-rings"

ततः संचिन्त्य मनसा वासवो वाक्यमब्रवीत् ।

गृहाण कर्ण शक्तिं त्वमनेन समयेन च ॥

इयं तव करप्राप्ता हत्वैकं रिपुमूर्जितम् ।

गर्जन्तं प्रतपन्त च मामेवैष्यसि सूतज ॥

Then after considering it deeply in his mind, Indra spoke these words. "Take, Karna, my Sakti weapon on this condition 'This weapon which will be in your hands will return to me, O Karna (son of the Charioteer), after destroying one boastful and valiant opponent who overbears you and oppresses you.'"

कर्णः—

एकमेवादमिच्छामि रिपुं दन्तु मदाद्य ।

गर्जन्त प्रतपन्त च यथा मम मय भवेत् ॥

KARNA —

I want to kill (with your Sakti) one enemy only in the great battle who is boastful and overbearing and from whom there might be fear for me

शक्रः—

एकं दनिष्यमि रिपुं । जन्तुं यत्नि रणे ।

स्य तु यः प्राथयस्येकं रक्ष्यत स मदात्मना ॥

यमादुर्यैदयिद्वाना यशोदमपराजितम् ।

नारायणमधिगम्य च तप्तं तेन रक्ष्यते ॥

INDRA —

You shall be able to kill (with this Sakti weapon) one strong and boastful enemy in battle but he whom you are thinking of is protected by a high souled person. He is protected by Krishna who is as the knowers of the Vedas say Narayana the invincible Boar transcending (human) comprehension

कर्णः

एवमप्यस्तु भगवन्नेकवीर्यधे मम ।

देहि शक्तिं प्रदास्यामि कुण्डले कवचं च ते ।

निरुक्षेधु तु गात्रेषु न मे वीभत्सता भवेत् ॥

KARNA

"Let it be so, O holy one! Give me your Sakti weapon for killing one strong enemy, and I shall give you my coat-of-mail and the pair of my ear-rings. And when my limbs are cut up (to enable me to gift them), may I not become hideous and loathsome (to look at) "

शक्रः

न ते वीभत्सता कर्ण भविष्यति कथञ्चन ।

तादृशेनैव वर्णेन त्वं कर्ण भविता पुनः ॥

INDRA

"Karna! You will not look hideous or loathsome, and you will be, O Karna, of the same colour again, as you were before "

ततःशक्तिं प्रज्वलितां प्रतिगृह्य [विशंपते] ।

शस्त्रं गृहीत्वा निशितं सर्वगात्राप्यकृन्तत ॥

Then he accepted the resplendent Sakti weapon and taking a sharp knife, he cut up his limbs.

निश्चिन्तन्त कर्णमात्मानमेव
 दृष्ट्वा सर्वे सिद्धिनादान्प्रजेदुः ।
 ततदिच्छत्या कथञ्च दिव्यमङ्गात्
 तथैषाद्रं प्रददौ पासपाय ॥
 तथाष्टस्य प्रददौ पुण्डले ते
 तस्मा देवो मुदिता यज्ञपाणिः ।
 कर्णे लोके वरासा याजयित्वा
 वृत्तं कार्यं पाण्डवानां हि मेने ॥

Seeing Karna cut himself up all (who saw)
 shouted like lions roaring Then cutting
 from his body the immortal coat-of-mail
 he gave it wet (with blood) to Indra
 thereafter he cut off and gave away his
 two earrings. Then the god Indra (who
 wields the thunder bolt) was glad, and
 having made Karna famous among men, he
 considered himself to have done a service
 to the Pandava brothers.

॥ श्रीः ॥

॥ द्रौपदीसत्यभामासंवादः ॥

DRAUPADI & SATYABHAMA

[Draupadi, the heroine of the Mahabharata, has accompanied the Pandava princes in their exile. Sri Krishna comes to see his cousins, the Pandavas, and he takes his favourite wife Satyabhama with him. The dialogue between Queen Draupadi and Satya, as Satyabhama is lovingly called, is condensed in the following pages. Like the rest of the epic story, this is told by sage Varsampayana to king Janamejaya. The dialogue covers Chaps 234-236 of the Vana Parvan, which go by the name Draupadi-Satyabhama Samvada Parvan, and the introductory verses are taken from Chap 185 of the same Parvan. Draupadi explains how she has managed to captivate the hearts of her five husbands, and Satyabhama learns that there is no way to win a man's love than devoted service and unceasing endeavour to please him.]

मधवानिध पौलोम्या सहितः सत्यमामया ।

उपायादेयकीपुत्रो दिदृक्षुः कुवसत्तमान् ॥

Sri Krishna (son of Devaki) came with Satyabhama to see the Pandavas (Kuru princes) looking like Indra with (his queen) Indrani.

ततस्ते पाण्डवाः सर्वे समायाः सपुरोदिताः ।

भामधुः पुण्डरीकाक्ष परिधुम्ब सर्वशः ॥

Then all the Pandavas and their wives along with their preceptors made obeisance to Krishna (of lotus eyes) and gathered all around him

द्रौपदी सत्यमामा च विविशते तथा समम् ।

जाह्नस्यमाने सुभीते सुखे तत्र निपीवतुः ॥

And thereafter Draupadi and Satyabhama went in together and pleased with each other and laughing merrily they sat in that place

विरस्य दृष्ट्वा [राजेन्द्र] तेऽन्यान्यस्य विवेचये ।

कथयामासतुश्चित्राः कथाः कुवयदूचिताः ॥

Meeting after a long time they spoke pleasantly to each other and told wonderful stories which befit the royal families of the Kurus and the Yadus.

अथाप्रवीक्षत्यभामा याज्ञसेनीं सुमध्यमा ।

केन द्रौपदि वृत्तेन पाण्डवानधितिष्ठसि ॥

कथं च वशगास्तुभ्यं न कुप्यन्ति च ते शुभे ।

व्रतचर्या तपो वाऽपि स्नानमन्त्रौषधानि वा ॥

विद्यावीर्यं मूलवीर्यं जपहोमागदासाया ।

एवमुक्त्वा सत्यभामा विरराम यशस्विनी ॥

Then the lovely lady Satyabhama asked Draupadi "By what means, O Draupadi, do you manage the Pandavas? How is it, my good girl, that they obey you and are not angry with you? Is it because of any ceremonial rites or of austerities or of (purificatory) baths or of the chanting of any *mantras* or because of any (magic) herbs? Is it the power of (magic) Vidyas or (medicinal) roots or drugs or incantations or oblations to fire?" After saying this, the glorious lady Satyabhama remained silent

पतिव्रता महाभागा द्रौपदी प्रत्युवाच ताम् ।

असत्स्त्रीणां समाचारं सत्ये मामनुपृच्छसि ॥

मनुप्रश्नः सशयो वा मैतस्यद्युपपद्यते ।

यदैव मर्ता जानीयान्मन्त्रमूलपरां स्त्रियम् ॥

उद्विजेत तदैवास्याः सर्वाद्वैरभगतादिषु ।

न जातु घराणां मर्ता स्त्रियाः स्यान्मन्त्रकारणात् ॥

मूलप्रवादैर्हि विषं प्रयच्छन्ति जिघांसयः ।

न जातु विप्रियं मनुः स्त्रियाः कार्यं कथञ्चन ॥

And the blessed Draupadi who was a devoted wife answered her Satya! you ask me about the conduct of wicked women. Neither your question nor your suspicion of me becomes you. When a husband finds that his wife is after magic incantations (mantras) and roots, he must be afraid of her as of a serpent which has come into his house. Nor does a husband ever become submissive to his wife by the power of any incantations and those who want to kill (their husbands) give them poisons under the name of medicinal roots. Never should a wife cause displeasure to her husband on any account

वर्तन्म्यहं तु यां वृत्तिं पाण्डवेषु महात्मसु ।

तां सर्वां शृणु मे सत्यां सत्यभामे यशस्विनि ॥

“Glorious Satyabhama! Listen fully to the real means I adopt regarding the high-souled Pandavas.

अहंकारं विहायाहं कामक्रोधौ च सर्वदा ।

सदारान्पाण्डवान्नित्यं प्रयतोपचराम्यहम् ॥

“Without any feeling of pride and ever without desire and anger and with self-control I constantly serve the Pandavas and their wives

प्रणयं प्रतिसंहृत्य निधायात्मानमात्मनि ।

शुश्रूषुर्निरभिमाना पतीनां चित्तरक्षिणी ॥

“Controlling my feelings of love and with my self in repose, I serve my husbands with humility, acting according to their wishes

न भुक्तवति न स्नाते नासंविष्टे च भवति ।

न संविशामि नाश्नामि न स्नाये कर्म कुर्वती ॥

“When my husband has not taken his food, I do not take food, when he has not bathed, I do not bathe, when he does not rest himself, I do not take rest, but I remain engaged in my work.

क्षेत्राद्वनाद्वा ग्रामाद्वा भृतारं दृढमागतम् ।

अभ्युत्थायामिनन्दामि आसनेमादयेन च ॥

‘ When my husband comes home from the fields or from the garden or from the village I rise up and welcome him with water (for washing his feet) and with a seat (to rest on).

यसन्नमाण्डा मृष्टात्रा फाले मांसनद्यायिनी ।

सयता गुप्तेषान्या च सुसमृष्टनिवेशना ॥

I keep household vessels bright and clear and I serve him food at the proper hour I am careful and guard the store of grain and keep the house well cleaned

अतिरस्कृतसमाया दुःस्त्रियो भानुमेयती ।

अनुकूलयती नित्यं मयाभ्यनलसा सदा ॥

I am not over bearing in conversation and I do not keep company with wicked women I am always kindly disposed and I am never lazy

अनर्म चापि हसितं द्वारि स्थानमभीक्ष्णशः ।
 अतिहासातिरोषौ च क्रोधस्थानं च वर्जये ।
 निरुताऽहं सदा सत्ये पापानां च विवर्जने ॥

“I avoid laughing even in jest and
 (I avoid) standing frequently at the doorway.
 I avoid also excessive joy and excessive
 anger, and I give no room for anger.
 And, Satya, I am ever intent on shunning
 sinful acts

यदा प्रवसते भर्ता कुटुम्बार्थेन केनचित् ।
 सुमनोवर्णकापेता भवामि व्रतचारिणी ॥

“When my husband goes out on any
 work for the sake of our family, I observe
 rigorous austerities, avoiding flowers and
 vermilion

यथोपदेशं नियता वर्तमाना वराङ्गने ।
 ये च धर्माः कुटुम्बेषु श्वश्र्वा मे कथिताः पुरा ॥
 तान्सर्वाननुवर्तामि दिवारात्रमतन्द्रिता ।
 विनयाभियमांश्चैव सदा सर्वात्मना श्रिता ॥

Lovely girl ! I restrain myself and regulate my conduct, according to what has been taught me and all those duties of a household in which I have been instructed in the past by my mother in law I perform day and night, unfatigued And I cling always with all my heart to acts of humility and restraint.

मृदून्सताः सत्यशीलान्सत्यधर्मानुपालिनाः ।

आशीयिष्यामि क्रुद्धा पती परिचराम्यहम् ॥

"I attend on my husbands who are good soft hearted and devoted to truth and intent on preserving truth and virtue as if they were angry cobras

पत्याद्यया हि मे धर्मो मताः ऋषीणां सनातना ।

स देयस्सा गतिर्नार्यास्तस्य का विमिष चरेत् ॥

The everlasting duty of women according to me is dependence on their husbands. He (the husband) is God there lies the refuge of a woman Who will do what will displease him?

अवधानेन सुभगे नित्योत्थिततयैव च ।

भर्तारो वशगा मह्यं गुरुशुश्रूषयैव च ॥

“My good girl! By my devoted attention and by constant effort and also by reverential acts of personal service, my husbands remain under my control

नित्यमार्यामहं कुन्ती वीरसू सत्यवादिनीम् ।

स्वयं परिचराम्येतां पानाच्छादनभोजनैः ॥

“I always attend personally on my mother-in-law Kuntī, who speaks the truth and is the mother of heroes, and I serve her with food and drink and attend to her dress

शतं दासीसहस्राणि कौन्तेयस्य महात्मनः ।

तासां नाम च रूपं च भोजनाच्छादनानि च ।

सर्वासामेव वेदाहं कर्म चैव कृताकृतम् ॥

“And the high-souled Yudhishtira has a hundred thousand maid-servants I know the names of all of them, how they

look how they dress what food they take
and what work is done by them or is left
undone

सर्वं गमः समुदयमाय च व्ययमेव च ।

एकादह येषि कस्याणि पाण्डवाना यशस्यिनि ॥

Good girl! unaided I know all the
items of the king's revenue his income and
his expenses as well as those of the
(other) Pandavas O glorious girl!

मयि सर्वं समासज्य पुद्गम्य मरतर्पमाः ।

उपासनरेताः सर्वे घटयन्ति यवानने ॥

सुप्त सर्वं परित्यज्य राजद्वानि घटामि वै ।

भाराघटन्त्या कौरव्यास्तुल्या राजिद्वय मे ॥

The Pandava (Bharata) princes have
laid the entire burden of the family on me
O lovely girl! And they are all busy
pleasantly engaged in the practice of
a chery And I strive day and night, for
saking all pleasure night or day makes
no difference to me who am engaged in
the service of the (Kuru) Pandava princes

प्रथमं प्रतिबुध्यामि चरमं संविशामि च ।

एतज्जानाम्यहं कर्तुं भर्तृसंवननं महत् ।

असत्स्त्रीणां समाचारं नाहं कुर्यां न कामये ॥

“ I wake up first and go to bed last. This is what I know to do to gain great ascendancy over my husbands. I do not adopt the practices of wicked women nor do I like them ”

तच्छ्रुत्वा धर्मसहितं व्याहृतं कृष्णया तदा ।

उवाच सत्या पाञ्चालीमभिपन्ना क्षमस्व मे ।

कामकारः सखीनां हि सोपहासं प्रभाषितम् ॥

Then on hearing those words of Draupadi which were full of (virtue) Dharma, Satya told her (the Panchali princess) in humility, “Forgive me Liberty is permitted to friends (to speak as they like). What I spoke was in jest.”

द्रौपदी—

इमं तु ते मार्गमपेतदोष
 वक्ष्यामि शिचमद्वयाय मर्तुः ।
 असिन्यथावत्सुखि वर्तमाना
 मर्तास्माच्छेत्स्यसि कामिनीभ्यः ॥

DRAUPADI —

‘ This is the faultless way I tell you, to capture the heart of your husband. If you adopt this way properly my friend you will be able to draw him away from (the company of) lovely women

सुखं सुखेनेह न जातु लभ्य
 दुःखेन साध्वी कथते सुखानि ।
 सा कृष्णमारुचय सौहृदेन
 प्रेम्णा च नित्य प्रतिकर्मणा च ॥

Happiness is never obtained easily in this world. The good woman obtains all happiness only by painful effort. So endeavour always to please Krishna by your solicitude for him and by your love and by your attentions to toilet.

श्रुत्वा स्वरं द्वारगतस्य भर्तुः

प्रत्युत्थिता तिष्ठ गृहस्य मध्ये ।

दृष्ट्वा प्रविष्टं त्वरिताऽऽसनेन

पाद्येन चैनं प्रतिपूजयस्व ॥

“As soon as you hear the voice of your husband, as he approaches the gate (of your palace), get up and be ready inside the house, and on seeing him enter, hasten to honour him by offering him his seat and giving him water for washing his feet

संप्रेषितायामथ चैव दास्या-

मुत्थाय सर्वं स्वयमेव कार्यम् ।

जानातु कृष्णस्तव भावमेतं

सर्वात्मना मां भजतीति सत्ये ॥

“Then, sending away your maid-servant, you must be alert and do everything yourself. Let Krishna know your inner mind, Satya, and feel, ‘she worships me with all her heart’.

त्सत्सनिधौ यत्कथयेत्पतिस्ते

यद्यप्यगुह्य परिरक्षितव्यम् ।

प्रियाञ्च रम्याञ्च हितान्च मर्तु-

स्तान्मोलयेथा विविधैरुपायैः ॥

What your husband says in your presence even though it is nothing private should not be revealed by you. , And you must endeavour by various means to make him enjoy what things are good and pleasing and dear to him.

महाकुलीनायिरुपायिकामि-

स्त्रीमिस्सतीमिस्ताव सख्यमस्तु ।

महार्हमास्यामरणाङ्गयामा

मर्तारमापन्नय पुण्यगन्धैः ॥

May your friendship be with women of noble families who are faithful wives and who know no sin. And give delight to your husband with pure fragrances, bedecking yourself with pleasant unguents, rich garlands and costly jewels."

सत्यभामा ततस्तत्र स्वजित्वा द्रुपदात्मजाम् ।

आरूढा रथं शौरेः ततः प्रायात्परन्तपः ॥

Then Satyabhama embraced Draupadi
(in parting) And she mounted Krishna's
chariot, and then the great warrior proceeded
on his journey.

॥ श्रीः ॥

॥ सीतानसूयासंवादः ॥

SITA AND ANASUYA

The sage Atri and his good wife Anasuya welcome Sri Rama when he leaves the Ohitrakuta Hill and enters the Dandaka forest with his brother Lakshmana and his wife Sita. The pleasant conversation that ensues between the ascetic lady and the princess of Mithila is one of the most delightful episodes in the Ramayana. Anasuya is all admiration for Sita's devotion to her husband. Sita's reply throws a flood of light on her character. Her high conception of married life delights the old lady who presents her with rich garments and jewels and with cosmetics which would add to her charms. Anasuya is curious to know the details of Sita's marriage and Sita's narrative is vivid and direct. The episode concludes with Sita going to her husband's side after pleasing the old lady by decorating herself with the presents she had from her. The episode comprises Chapters 117-119 of the Ayodhya Kanda of Valmiki Ramayana.

राधवत्त्वथ वैदेह्या लक्ष्मणेन च संगतः ।

अत्रेराश्रमासाद्य तं ववन्दे महायशाः ।

Then the illustrious Rama along with Sita and Lakshmana reached the hermitage of Atri and paid him obeisance.

तं चापि भगवानत्रिः पुत्रवत्प्रत्यपद्यत ।

रघयमातिथ्यमादिश्य सर्वमस्य सुसत्कृतम् ॥

सौमित्रिं च महाभागां सीतां च समसान्त्वयत् ॥

पत्नीमामन्त्र्यानसूयां तापसीं धर्मचारिणीम् ॥

And holy Atri looked upon him as if he were his son, and he personally directed all the proper rites of hospitality due to guests, and he received the blessed Sita and Lakshmana also with considerate kindness, calling to his side his virtuous and ascetic wife Anasuya

सीता तु वेपमानाङ्गीमनसूयां पतिव्रताम् ।

अभ्यवादयदव्यग्रां स्वं नाम समुदाहरत् ॥

And Sita made profound obeisance to the devoted wife Anasuya whose limbs were trembling and declared her own name respectfully (to obtain her blessings)

यस्याक्षलिपुटा दृष्टा पयपृच्छन्नामयम् ॥

And she held her palms together in reverence and pleasantly inquired about her (Anasuya's) welfare

ततः सीतां महाभागा दृष्ट्वा वा धर्मचारिणीम् ।

सान्त्वयन्त्यप्रधीशृष्टा दिष्ट्वा धर्ममवेक्षसे ॥

Then on seeing noble Sita so virtuous, she (Anasuya) was glad and said Happily you are mindful of Dharma

त्यज्वा ज्ञातिजन सीते मानमुक्तिं च मामिति ।

अथ येन वने राम दिष्ट्वा त्वमनुगच्छसि ॥

Dear Sita ! you have left your relations and casting off your pride and giving up your comforts you have happily followed Rama who is exiled to the forest

दुःशीलः कामधृता वा धर्म्या परिवर्जितः ।

स्त्रीणामार्यस्यमायानां परमं दैवतं पतिः ॥

To women of noble character the husband is the supreme deity whether he be vile in conduct or a rake or one bereft of wealth

नातो विशिष्टं पश्यामि बान्धवं विमृशन्त्यहम् ॥
सर्वत्र योग्यं वैदेहि तपः कृतमिवान्वयम् ॥

“On a careful consideration I find that there is no relation who is superior to this (husband) and more worthy in every respect, even as the undiminishing result of austerities performed

नत्वेवमवगच्छन्ति गुणदोषमसत्स्त्रियः ।
कामवक्तव्यहृदयाः भर्तृनाथाश्चरन्ति याः ॥

“But bad women whose hearts are tainted by passion and who lord it over their husbands, they do not in the above manner understand what is good and what is bad

त्वद्विधास्तु गुणैर्युक्ता दृष्टलोकपरावराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा धर्मकृतस्तथा ॥

“Women who, like you, are possessed of good qualities and know what in this world is good and what is bad they shall attain to Heaven, even as those do who perform their duty (Dharma)”

सा त्वेधमुक्ता धैदेही त्वनसूयाऽनसूयया ।

प्रतिपूज्य यत्ना मन्त्र प्रथक्कुमुपचक्रमे ॥

Thus addressed by Anasuya, Sita who was free from envy regarded her with all respect and began gently to speak (as follows)

नैतदाश्चर्यमायाया यन्मां त्वमनुभाषसे ।

विदितं तु ममाप्येतद्यथा नायाः पतिर्गुरुः ॥

What you have spoken to me about—this is not strange (at all) in a noble woman. To a woman her husband is her lord—this (truth) is known to me also.

यद्यप्येव मवेक्षतां ममायं वृत्तवर्जितः ।

अद्वैधमुपचर्तव्यस्तथाऽप्येव मया मवेत् ॥

Noble lady! Even if this my husband be devoid of (good) conduct, yet he must be served without any hesitation by me.

किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः ।

स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः ॥

“How much more so (must he be served), when he has praiseworthy qualities, when he is merciful and steadfast in affection, when he has conquered his senses and become the soul of virtue and when he loves me as a father and a mother would.

यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः ।

तामेव नृपनारीणामन्यासामपि वर्तते ॥

“With his great powers (of self-control), Rama conducts himself towards all other women in the king's household in the same way as he behaves towards Kausalya

आगच्छन्त्याश्च विजनं वनमेवं भयावहम् ।

समाहितं मे श्वश्रु च हृदये तद्धृतं महत् ॥

“As I was coming to the uninhabited and fearful forest, I was given good advice in this manner by my mother-in-law, and those weighty words (of advice) are stored in my memory.

पाप्मिप्रदानकाले च यत्पुत्र त्वमिसमिच्छौ ।

अनुशिष्टा जगन्पाऽस्मि चाक्य तदपि मे धृतम् ॥

I was also given words of advice by my mother when long ago I was placed before the (sacred) Fire at the time of giving me away in marriage. Those words are also remembered by me.

मवीकृतं च तत्सर्वं चाक्यैस्ते धमचारिणि ॥

And all that (advice) has been rendered new and fresh by your words, O virtuous lady !

पतिशुश्रूषणाभार्यास्तपो नान्यद्विधीयते ।

सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते ॥

वरिष्ठा सर्वनारीणामेवा च विधि देवता ।

रोहिणी न विना चन्द्र मुहूर्तमपि व्रज्यते ॥

"There is no other holy task prescribed for a woman than attendance on her husband. Savitri attended on her husband and is honoured in Heaven. This goddess in Heaven Rohini who is the greatest of all women is never seen even for a moment without (Chandra) the Moon (her husband) "

ततोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः ।
शिरस्याघ्राय चोवाच मैथिलीं हर्षयन्त्युत ॥

And Anasuya was very glad when she heard the words spoken by Sita, and she smelled Sita's head caressingly, and gladdening her (the Mithila princess), spoke :

इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च ।
अङ्गरागं च वैदेहि महार्हं चानुलेपनम् ।
मया दत्तमिदं सीते तव गात्राणि शोभयेत् ॥

"This excellent garland fit for a goddess, these ornaments and dress and this rich unguent for anointing your body, these gifts of mine, O Sita (princess of the Videha country), will add beauty to your limbs "

सा वस्त्रमङ्गरागं च भूषणानि स्रजस्तथा ।
प्रतिगृह्य च तत्सीता समुपास्य तपोधनाम् ॥

And Sita accepted the dress and the unguent, the jewels and the garlands ; and remained reverently near the ascetic lady.

तथा सीतामुपासीनामनसूया दृढव्रता ।
 ध्वजं प्रधुमारेभे कथा कांचिदनुप्रियाम् ॥

Thereupon Anasuya who was steadfast in her devotion (to her lord) started asking Sita who was sitting near her about a certain pleasant episode

स्वयंवरे किल प्राप्ता त्वमनेन यशस्विना ।
 राक्षवेणेति मे सीते कथा श्रुतिमुपागता ॥
 ता कथां श्रुत्वा निज्जामि विस्तरेण च मैथिलि ।
 यथाशुभं कात्स्न्येन तस्मै त्व वक्तुमर्हसि ॥

That in a Svayamvara (choice of a husband) O Sita you were obtained by this illustrious Raghu prince—that is the story that has reached my ears. I wish to hear that story in detail O princess of the Mithila country! You must tell me every thing in full exactly as it happened

यथमुक्ता तु सा सीता तां ततो धर्मचारिणीम् ।
 श्रुत्वामिति श्रोत्वा चै कथयामास तां कथाम् ॥

Sita who was thus addressed (by Anasuya) thereupon told that virtuous lady, Listen (to me) and she proceeded forthwith to narrate that story

मिथिलाधिपतिर्वीरो जनको नाम धर्मचित् ।
क्षत्रधर्मे ह्यभिरतो न्यायतः शास्ति मेदिनीम् ॥

“The valiant ruler of the Mithila country, Janaka by name, knows what is Dharma, he delights in his duties as a Kshattriya (warrior) and rules his country justly

तस्य लाङ्गलद्वस्तस्य कर्षतः क्षेत्रमण्डलम् ।
अहं किलोत्थिता भिस्वा जगतीं नृपतेः सुता ॥

“As that king, holding the plough in his hand, was ploughing the space marked out (as the place of sacrifice), I rose above the ground bursting the earth and became his daughter

स मां दृष्ट्वा नरपतिर्जनको विस्मितोऽभवत् ॥

“King Janaka was much surprised on seeing me.

अनपत्येन च रणेहादङ्गमारोप्य च स्वयम् ।
ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः ॥

अन्तरिक्षे च वायुकाऽप्रतिमाऽमानुषी किल ।
 पयमेतन्नरपते धर्मेण तमया तव ॥

Being childless he lifted me himself
 and placing me with affection on his lap
 said This is my daughter and his
 affection was showered on me And verily
 a strange superhuman voice uttered
 the words It is even so O king! She
 is rightfully your daughter

ततः प्रहृष्टा धर्मात्मा पिता मे मिथिलाधिपः ।
 भवतां विपुलासुखि मामवाप्य नराधिपः ॥

Then my father the righteous ruler of the
 Mithila country was exceedingly pleased
 for obtaining me the king obtained
 immense riches

दत्ता चासीद्दयद्वयै ज्येष्ठायै पुण्यकर्मणा ।
 तया समाविता चासि सिन्धवा मातृसौहृदात् ॥

And I was affectionately handed over
 by that virtuous person to his noble queen
 and I have been treated by her in her
 love (for me) with maternal care

पतिसंयोगसुलभं वयो दृष्ट्वा तु मे पिता ।

चिन्तार्णवगतः पारं नाससादाप्लवो यथा ॥

“When my father saw that I had reached an age suitable for living with a husband, he was (tossed) in an ocean of care, and like one who has no boat, he was unable to reach the shore

अयोनिजां हि मां ज्ञात्वा नाध्यगच्छद्विचिन्तयन् ।

सदृशं चानुरूपं च महीपालः पतिं मम ॥

“And the king remembered that I was not born of a mother, and (even) after much reflection, he could not find a fit and proper husband for me

तस्य बुद्धिरियं जाता चिन्तयानस्य सन्ततम् ।

स्वयंवरं तनूजायाः करिष्यामीति धीमतः ॥

“As that wise person was constantly thinking about it, this idea struck him
“I shall hold a Svayamvara for my daughter.”

महायज्ञे तदा तस्य वरुणेन महात्मना ।

दत्त धनुर्वर प्रीत्या सूणी चाक्षयसायकौ ॥

Then at a great sacrifice (performed by my father) an excellent bow was given to him with affectionate regard by the high-souled Varuna as well as a pair of inexhaustible quivers of arrows.

तस्यनुः प्राप्य मे वित्रा व्याहृत सत्यवादिना ।

समवाये मरेन्द्राणा पूर्वमामन्त्र्य पार्थिवान् ॥

इदं च धनुश्चम्य सज्य या कुर्वते नरः ।

तस्य मे दुहित्वा भार्या भविष्यति न संशयः ॥

"After obtaining that bow he first sent word to the princes and then in the assembly of the princes, these words were spoken by my father who (always) speaks the truth. That man who lifts this bow and fixes the bow-string on my daughter shall be his wife without a doubt.

तथ दृष्ट्वा धनुः श्रेष्ठ गौर्याद्विरसिभिमम् ।

भविष्यन् नृपा अमुरशकास्तस्य लोलने ॥

But when the princes saw that excellent bow which was massive like a mountain, they were unable to lift it and they went away making their obeisance.

सुदीर्घस्याथ कालस्य राघवोऽयं महाद्युतिः ।

विश्वामित्रेण सहितो यत्नं द्रष्टुं समागतः ॥

लक्ष्मणेन सह आत्रा रामः सत्यपराक्रमः ॥

“Then after a very long time (had elapsed), this illustrious Raghu prince, Rama of established valour came along with his brother Lakshmana and with Visvamisra to see a sacrifice (which was performed by my father)

विश्वामित्रस्तु धर्मात्मा मम पित्रा सुपूजितः ।

प्रोवाच पितरं तत्र आतरौ रामलक्ष्मणौ ॥

सुतौ दशरथस्येमौ धनुर्दर्शनकाङ्क्षिनौ ।

धनुर्दर्शय रामाय राजपुत्राय दैविकम् ॥

“Then the virtuous Visvamisra was highly honoured by my father, and he then told my father ‘These two brothers Rama and Lakshmana are the sons of Dasaratha They desire to have a look at the bow Show the divine bow to prince Rama’

इत्युक्तस्तेन विप्रेण तद्धनुः समुपानयत् ॥

“Thus addressed by that Brahmin, he had the bow brought (to that place).

निमेषान्तरमात्रेण सदानम्य स धीपयान् ।

ज्वा समारोप्य क्षणिति पूरयामास धीर्ययत् ॥

In the twinkling of an eye the hero bent it (the bow) and fixed the bow string and in a moment made it ready like the strong man that he was

तेन पूरयता येगान्मध्ये मग्न द्विधा धनुः ।

तस्य राब्दाऽमयस्त्रीमः पतितस्यारानेरिय ॥

As the bow was being forcefully fitted with the string it broke in the middle in two pieces and the noise it made was terrible like a falling thunderbolt.

तदाऽह तत्र रामाय पित्रा सत्यामिसधिता ।

निश्चिता दातुमुद्यम्य जलमाजेनमुत्तमम् ॥

Thereupon it was resolved by my father who was devoted to truth that I should be given away (in marriage) to Rama and he took the sacred water vessel in his hand (to confirm the gift).

दीयमानां न तु तदा प्रतिजग्राह राघवः ।

अविज्ञाय पितुश्छन्दमयोध्याधिपतेः प्रभोः ॥

“But when I was about to be given away, Rama would not accept the gift, without knowing the wishes of the king of Ayodhya, his father and lord

ततः श्वशुरमामन्त्र्य वृद्धं दशरथं नृपम् ।

मम पित्रा त्वहं दत्ता रामाय विदितात्मने ॥

“Then after bringing the good (old) king Dasaratha my father-in-law (to Mithila), my father gave me in marriage to Rama of established valour.

एवं दत्ताऽस्मि रामाय तदा तस्मिन्स्वयंवरे ।

अनुरक्ताऽस्मि धर्मेण पतिं वीर्यवतां वरम् ॥

“Thus was I then given in marriage to Rama in that Svayamvara; and I am devoted, in accordance with Dharma, to my husband who is best among men of valour.”

अनसूया तु धमला भूया ता मदवी मयाम् ।
पश्यन्त यादुर्था शिरःप्राप्य मैत्रिलीम् ॥

And Anasuya who knew her Dharma listened to that great story and then she held Sita (the princess of Mithila) in her arms in close embrace and smelled her head caressingly

सप्रभुषा निशा सीते गक्षत्रममलकृता ।
ज्योत्स्नाप्रापरणमन्त्रा हृदयतेऽभ्युदिताऽम्बरे ॥
गन्धतामनुजानामि रामभ्यानुचरी मय ।
मल्लधुरं च तायत्य प्रत्यक्ष मम मैत्रिलि ।
प्रीतिं जनय मे यत्से दिव्यालंकारशामिता ॥

Sita ! Night has set in ornamented with stars. The moon is seen rising in the sky clothed in moonlight. I permit you please go and be Rama's companion. Just decorate yourself in my presence O princess of Mithila (Sita) ! And shining in ornaments befitting a goddess cause me delight, my dear girl ! "

सा तथा समलङ्कृत्य सीता सुरसुवोपमा ।

प्रणम्य शिरसा तस्यै रामं त्वभिमुखी ययौ ॥

Thereupon Sita who looked like a goddess decorated herself and bowed her head to that lady and went off to meet Rama

न्यवेदयत्ततः सर्वं सीता रामाय मैथिली ॥

Then Sita, the princess of Mithila, told Rama everything.

प्रहृष्टस्त्वभवद्रामो लक्ष्मणश्च महारथः ।

मैथिल्याः सत्क्रियां दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥

And Rama was exceedingly pleased and the mighty warrior Lakshmana (who rode great chariots in battle) also, when they saw the acts of hospitality, so rare among human beings, that were shown to Sita (the princess of Mithila)

श्रीः

॥ पार्वतीपरिणयः ॥

PARVATI'S WEDDING

The story which is condensed here is taken from the Parvati Khanda of Siva Purana where in 55 Chapters we have an elaborate account beginning with the marriage of Himalaya the Snow Mountain, with Menā and ending with the marriage of their daughter Parvati, known as Kali with Siva. In the Purana Brahma tells the story to his son Narada. There are some striking resemblances both in language and in subject matter between this Puranic version and Kalidasa's

Kumara Sambhava. Siva's first wife was Sati, whose father Dakṣa disgraced Siva by ignoring him at a sacrifice. Sati immolated herself in the fire and was born again as the daughter of the Snow Mountain and by her efforts she made Siva turn away from the life of a recluse and marry her again. Her new parents understood the greatness of Siva and his condescension towards them

अस्त्युत्तरस्यां दिशि वै गिरीशो हिमवान्महान् ।
 द्वैरूप्यं तस्य विख्यातं जङ्गमस्थिरभेदनः ।

In the northern quarter, there is the mighty lord of the mountains, Himavan (the Snow Mountain), his two manifestations are known severally as the fixed (mountain) and as the moving (person)

कुलस्थित्यै च स गिरिर्धर्मवर्धनहेतवे ।
 स्वविवाहं कर्तुमैच्छत्पितृदेवहितेच्छया ॥

For the continuance of his family and for the sake of promoting Dharma and also with a desire to please the Pitri-Devas, he wished to marry

तस्मिन्नवसरे देवाः स्वार्थमाचिन्त्य कृत्स्नशः ।
 ऊचुः पितृन्समागम्य पितरस्ते विमृश्य च ।
 ददुर्मेनां सुविधिना हिमागम्य निजात्मजाम् ॥

At that juncture, the gods reflecting fully concerning their own welfare came to the Pitris and told them, and those Pitris thought deeply about it and then bestowed their daughter Mena to the Snow Mountain, with auspicious rites.

हिमाचलाऽपि सुप्रीतो मेनया सुखदे गृहे ।

रेमेऽन्यत्र च सुस्थाने नन्दनादियनेभ्यपि ॥

And the Snow Mountain was very glad and he enjoyed the company of Mena in his happy home and in other pleasant places also besides the Nandana grove and other pleasure gardens.

समाधत्त गिरेः पत्नी गर्भे देव्याः प्रसादतः ।

धसन्तर्तौ मघौ मासे नयभ्या मृगधिष्यके ।

अर्धरात्रे समुत्पन्ना मेनकाऽठरात्रिधया ॥

And the wife of that Mountain conceived by the grace of Devi and an auspicious girl was born of Menas womb in the Chaitra month of the spring season at midnight on a day when it was Navami (tithi) and the star was Mrigasirsha

हिमाचला प्रसजामा मुहूर्ते मुनिभिस्सह ।

नामाकरोत्सुतायास्तु कालीत्यादिसुखप्रदम् ॥

And the Snow Mountain was delighted at heart and in an auspicious hour he in the company of the sages gave his daughter the name Kali and other names also which bestow happiness (on those who bear them)

कुलोचितेन नाम्ना तां पार्वतीत्याजुहाव ह ।

बन्धुप्रियां बन्धुजनः सौशील्यगुणसंयुताम् ॥

And she being amiable and loving towards her kinsmen, her kinsfolk called her Parvati (daughter of the Mountain), a name appropriate to the family

तज्जगत् गिरिशो ज्ञात्वा सतीविरहकातरः ।

गेङ्गावतरमगमद्धिमवत्प्रस्थमुत्तमम् ॥

तपःप्रारम्भमकरोत् स्थित्वा तत्र वशी हरः ॥

Siva, who was distressed on account of the separation (by death) of Sati (his wife), knew of the birth (of Parvati) and came to the excellent highland of Gangavatara (where the Ganges falls) in the Himalayas And Siva (Hara), with his senses under control, remained there and began to practise austerities.

शंकरस्यौषधिप्रस्थे श्रुत्वाऽऽगमनमादरात् ।

समादाय स्वतनयां प्रणम्याह च शैलराट् ॥

Hearing of Siva's (Sankara's) arrival at Oshadhi-prastha (the region where herbs grew), the king of the mountains took his daughter with him eagerly (to that place), and he made his obeisance to Siva and spoke

तनया मे समानीता त्वदाराधनकाङ्क्षया ।
 सखीभ्यां सह नित्यं त्वां सेवतामेव शक्यम् ।
 अनुजानीहि तां माघ मयि ते यच्चनुमदः ॥

My daughter has been brought (here) with the object of serving you. Let her along with her two friends, be ever engaged in serving you Sankara. Permit her (to do so) O lord if you would be gracious to me.

गिरिपतिरस्य तनयां सखीभ्यां जटुहे हरः ॥

Siva accepted (the service of) the daughter of the king of mountains along with her two friends.

काली सखीभ्यां सहित्वा प्रत्यहं च द्रशोक्षरम् ।
 सेवमाना महादेवं गमनागमने स्थिता ॥

And (Kali) Parvati along with her two friends, served the great God Siva (Chandrasekhara) every day engaged in going and coming (at his bidding).

एष ससेव्यमानायाः शङ्कर ध्यानतत्परम् ॥

व्यतीयाय महाकाली शिवाया [मुनिसत्तम] ॥

As Parvati was thus serving Siva (Sankara) who was engrossed in meditation a long time elapsed

नाग्रहीद्विरिशः कालीं भार्यार्थे निकटे स्थिताम् ।
महालावण्यनिचयां मुनीनामपि मोहिनीम् ॥

And as Parvatī (Kali) was thus (constantly) waiting on him, Siva (Girisa) did not take her as wife, though she was so very beautiful as to make even the ascetics dizzy

एतस्मिन्नन्तरे देवाः शक्राद्या मुनयश्च ते ।
ब्रह्माश्रिया स्मरं तत्र प्रेषयामासुरादरात् ॥
तेन कारयितुं योगं काल्या रुद्रेण कामतः ।
महावीर्येणासुरेण तारकेण प्रपीडिताः ॥

At this juncture, the gods, Indra and others, and those sages who were much oppressed by the highly powerful demon Taraka, sent the god of Love (Smara) respectfully to that place by command of Brahma, for the purpose of achieving through his aid the union in love of Parvatī (Kali) with Siva (Rudra)

गत्वा तत्र स्मरस्सर्वमुपायमकरोन्निजम् ।
यदा शिवसमीपे तु गता सा पर्वतात्मजा ।
तदैव शंकरो ध्यानं त्यक्त्वा मोहमुपागतः ॥

And the God of Love (Smara) went there and adopted all his several ways (to disturb Siva), as soon as Parvatī came near Siva, he (Sankara) ceased meditating and became troubled in mind.

केन मे विहृत चित्त एतमत्र कुकमणा ।
विचिन्तयेत्त मदायोगी परमेशः सता गतिः ॥

विशो धिलोकयामास परितदराद्वितस्तदा ।
वामभागे स्थिते काम ददर्शाच्छृयाणकम् ।
सजातः क्रोधेसमर्दः मयमापान्नु म मया ॥

By which wicked person has my mind now been disturbed? —thus revolving in his mind the Supreme Lord who is the refuge of the good and who was practising intense (yoga) meditation thereupon looked with suspicion around him in (all) directions, and he saw on his left side the God of Love (Kama) with his arrow drawn and his wild anger raged and at once the God of Love (Manmatha) got afraid

क्रुद्धस्य तस्य भेत्राद्दे निस्समार ततो मदान् ।

छलाटमव्यगाद्वाह्नि प्रलयाग्निसमप्रमा ॥

Then from the eye in the centre of the forehead of that angry person issued a huge fire in splendour resembling the fire of Dissolution

भस्मसात्कृतवान् [साधो] मदन साधदेव हि ॥

And in that very moment, he turned the God of Love (Madana) into ashes.

अन्तर्हिते स्मरं दग्ध्वा हरे तद्विरहाच्छिवा ।

विकलाऽभूद् भृशं सा वै लेभे शर्म न कुत्रचित् ॥

When Siva (Hara) burnt the god of Love (Smara) to ashes and disappeared, Parvati was very much frightened, and she found no happiness anywhere.

पितुर्गृहं तदा गत्वा मिलित्वा मातरं शिवा ।

पुनर्जातं तदा मेने स्वात्मानं सा धरात्मजा ॥

Thereupon Parvati came back to her father's house and remained with her mother, and (that daughter of the mountain) she considered herself as reborn (having escaped Siva's anger)

धिकं स्वरूपं मदीयं च तथा जन्म च कर्म च ।

इति ब्रुवन्ती सततं स्मरन्ती हरचेष्टितम् ॥

एवं सा पार्वती शम्भुविरहोत्कलष्टमानसा ।

सुखं न लेभे किञ्चिद्वाऽब्रवीच्छिवशिवेति च ॥

निवसन्ती पिबुर्गोदं विपावि तत्रैत ॥ १

ब्रुवाया ॥ विषा [नाम] मुमाद न मुदुर्मुद ॥

Fix upon this form of mine and upon my birth and my actions!" Saying these words she constantly remembered what Siva (Hara) did. Thus (that daughter of the Mountain) Parvati found not the least happiness with her mind distressed by separation from Siva (Sambhu) and she cried "Siva Siva!" And as she passed her days in her father's house with her mind fixed on Siva often she burst into grief and often she fell into a swoon.

तपस्साध्य हर मने तपार्थं मन नादध ॥

And she realised that Siva (Hara) can be reached by austerities (alone) and she fixed her mind on practising austerities.

मातरं पितरं स्वाड्यं प्रणिपत्य मुदा विधा ॥

सखीभ्यां च शिष्यं स्मृत्या तपस्तप्तं समुहता ॥

अगाम तपस तत्र गङ्गापतनं प्रति ॥

Then Parvati gladly made her obeisance to her mother and to her father and went out along with her two friends to practise austerities meditating on Siva and she went to that place where the Ganges comes down for practising austerities.

ततः पर्णान्यपि शिवा निरस्य हिमवत्सुता ।
निराहाराऽभवद्देवी तपश्चरणसंरता ॥

Then Parvati, the daughter of the Snow Mountain, refrained from taking even leaves (as food), and she (the goddess) was absorbed in the practice of austerities without taking any food.

पार्वत्यास्सुतपो दृष्ट्वा तेजसा व्यापृतास्सुराः ।
जग्मुस्तत्र तदा ते च यत्रास्ते वृषभध्वजः ॥

Then, seeing Parvati's severe austerities and urged by her glory, the gods went to the place where Siva (whose banner was the Bull) stayed

प्रणम्य तुष्टुवुस्सूक्तैर्वेदोपनिषदन्वितैः ।
विष्णोर्विलोकयामासुर्मुखं विश्वसिद्धेन वै ॥

And making Him obeisance, they praised Him with the hymns of the Vedas and the Upanishads; and they looked at Vishnu's face in order that he might make the supplication.

विष्णु —

तारकासुरो दुग्ध सेभूत विविध मृष्ट ।
 शिष्या सा अनिता शैलात् स्पृश्यं दि दिमाचलात् ।
 तस्या त्रिपुरासुरात् तस्य मृत्युर्न चान्यथा ॥
 सुधमायद् देवाना भद्रोत्साहोऽस्ति शकर ।
 विधात तय भद्रं तस्य कुरु यथोचितम् ॥

VISINU —

“Gracious Siva! Various are our troubles proceeding from the demon Taraka. It is for your sake that Parvati was born of the mountain Himachala (the Snow Mountain) for the death of that demon is to be at the hands of your son who shall be born of her and in no other way Bring happiness to the gods, O Siva (Sankara)! Great is their desire to behold your wedding (please) have it (the wedding) done in the proper manner

नारदस्य निदेशात्सा करोति कठिनं तपः ॥

"And she is practising severe austerities on the advice of Narada."

भक्ताधीनः शंकरोऽपि श्रुत्वा देववचस्तदा ।

विहस्य प्रत्युवाचाशु वेदमर्यादरक्षकः ॥

And Siva (Sankara), who preserves the codes of the Vedas and who is attached to his devotees, listened to the words of the gods and smiled and replied at once

जानेऽहं तारकादुःखं सर्वेषां वः समुत्थितम् ।

विवाहयिष्ये गिरिजां पुत्रोत्पादनहेतवे ।

गच्छत स्रगृहाण्येव निर्भयास्सकलास्सुराः ॥

"I know that grief has befallen all of you, because of Taraka I shall marry the daughter of the Mountain for begetting a son Go back, all of you, to your homes and have no fear, O gods!"

इत्युक्त्वा मौनमास्थाय समाधिस्थोऽभवद्धरः ॥

After saying this, Siva (Hara) resumed silence and remained in steadfast contemplation (samadhi)

गतेषु तेषु देवेषु मत्नादिषु निजाश्रमम् ।

जटिल रूपमान्वाय न ययौ पायतीयमम् ॥

After Brahma and the other gods had returned to their own abodes he (Siva) went to the grove of Parvati assuming the form of an ascetic with matted hair

आगत त तदा दृष्ट्वा ब्राह्मण तेजसाऽद्भुतम् ।

अपूजयच्छिवा देवी पप्रच्छ द्विजमादरात् ।

ब्रह्मचारिस्वरूपेण कस्य दि पुत्र आगतः ॥

Then on seeing a Brahmin who was wonderful in his splendour coming towards her the goddess Parvati worshipped that Brahmin (with acts of reverence) and she respectfully asked him "Who are you who look a Brahmacharin? And whence do you come?"

पित्रः—

अदमिच्छामिगामी च गृद्धा विप्रतनुस्सुधीः ।

तपस्वी सुसादाऽश्रेयामुपवारी न सशयः ॥

THE BRAHMIN —

I am a wise old man with the body of a Brahmin, practising austerities myself I go about as I like conferring happiness on others as their helper There is no doubt (about it)

का त्वं कस्यासि तनया किमर्थं विजने वने ।

तपश्चरसि दुर्धर्पे तरुणी भासि शोभना ॥

“Who are you, and whose daughter are you? And why do you practise inviolable austerities in this desolate forest? You look a lovely young lady.”

तदा च प्रेरिता तत्र पार्वत्या विजयाभिधा ।

प्राणप्रिया सुव्रतज्ञा सखी जटिलमववीत् ॥

Then, urged thereto by Parvatī, her friend named Vijaya, who was dear to her as life and who knew about her steadfast resolve, spoke to that ascetic with matted hair

सखी मे गिरिराजस्य सुतेयं हिमभूभृतः ।

ऊढेयं न च केनापि न वाञ्छति शिवात्परम् ।

तदर्थं मेऽनया सख्या प्रारब्धं तप ईदृशम् ॥

“This friend of mine is the daughter of the Snow Mountain who is the king of mountains; and she is not married to anybody, and she desires none other than Siva. To achieve that object, austerities like these have been commenced by this friend (of mine.)”

इत्येव पचनं श्रुत्वा स हसन्त्याप्यमग्रवीत् ।
 सपथेदं कथितं तत्र परिहानाऽनुमीयते ।
 पयार्थं चेत्तदा देयी स्वमुज्जेनामिमापताम् ॥

On hearing this speech he laughed and spoke these words. In what the friend has now said banter is suspected. If it be really true then let the mistress (herself) utter the words with her lips.

पार्वती—

नवयुजः मेऽद्य सत्यं तद्व्रतो वै शंकरो मया ।
 जानामि दुर्लभं यस्तु कथं प्राप्य मया भवेत् ।
 तथाऽपि मनव्रीत्सुप्यासज्यतेऽद्य तपो मया ॥

PARVATI —

What my friend said just now is the truth. Śiva (Sankara) has been chosen by me. I know my object is difficult to obtain. How can it be obtained by me? And yet, these austerities are being practised by me in the eagerness of my heart.

विप्रः

प्रवदामि यथार्थं हि सावधानतया श्रुणु ।

वृषध्वजो महादेवो भरगादिग्धो जटाधरः ॥

व्याघ्रचर्माश्वरधरः संवीतो गजकृत्तिना ।

कपालधारी सपैर्धैस्सर्वगात्रेषु वेष्टितः ॥

अव्यक्तजन्मा सततं गृहभोगविवर्जितः ।

केन वा कारणेन त्वं तं भर्तारं समीहसे ॥

दक्षस्य दुहिता साध्वी सती वृषभवाहनम् ।

वव्रे पतिं पुरा दैवात्तत्संभोगः परिश्रुतः ॥

कपालिजायेति सती दक्षेण परिवर्जिता ।

यज्ञं भागप्रदानाय शम्भुश्चापि विवर्जितः ॥

सा तथैवापमानेन भृशं कोपाकुला सती ।

तत्याजास्त्रुन्त्रियांस्तत्र तथा त्यक्तश्च शंकरः ॥

त्वं स्त्रीरत्नं तव पिता राजा निखिलभूभृताम् ।

तथाविधं पतिं करणादुग्रेण तपसेहसे ॥

THE BRAHMIN —

Listen (to me) with attention I tell you the truth Siva (Mahadeva) whose banner is the Bull smears him self with ashes and wears matted hair he wears the tiger's skin as dress and wraps the skin of an elephant over his person. He holds a skull (in his hand) and is covered by broods of snakes all over his body Nothing is known of his birth and he is ever without the comforts of a home For what reason then do you desire him for a husband? Long ago the good lady Sati the daughter of Daksha chose Siva (whose mount is the bull) for by Fate was her union with him ordained And Sati was forsaken by Daksha because she was the wife of one who wore skulls And Siva was also excluded (by him) from the gift of his share at the sacrifice Thereupon because of the disgrace Sati was much distressed by anger and she gave up her dear life at that place and Siva (Sankara) also was forsaken by her You are a gem among women your father is the king of all the mountains. Why then do you desire such a husband by means of severe austerities?

वरेषु ये गुणाः प्रोक्ता नारीणां सुखदायकाः ।

तन्मध्ये हि विरूपाक्षे एकोऽपि न गुणः स्मृतः ॥

“Those qualities which are said to be good in bridegrooms as bestowing happiness to their wives, not one among those (many) qualities can be found in Siva (with his ugly eyes)”

इत्येवं वचनं श्रुत्वा तस्य विप्रस्य पार्वती ।

उवाच क्रुद्धमेनसा शिवनिन्दापरं द्विजम् ॥

On hearing these words of the Brahmin, Parvati grew angry at heart, and to the Brahmin who was so defaming Siva, she spoke (these words)

त्वयोक्तं विदितं देव विरुद्धं नोच्यते त्वया ।

कदाचिद् दृश्यते तादृग्वेषधारी महेश्वरः ।

खलीलया परब्रह्म स्वरागोपात्तविग्रहः ॥

“I know, respected sir, what you have spoken about, and you have not spoken what is contrary to facts. The great lord is sometimes seen assuming such a form (as you have described). The Supreme Deity takes any form out of (mere) sport, according to His wishes

शङ्करस्य स्वरूपं तु जानामि सुविशेषतः ।

यद्यस्य मङ्गलाभीष्टं सेवते शङ्करस्य न ।

तथाऽपि मङ्गलं तस्य श्रवणादप्य जायते ॥

शिषेति मङ्गलं नाम मुखे यस्य निरन्तरम् ।

तस्यैव धर्मानां ये पवित्रास्तस्मिन् सर्वदा ॥

अगुणं प्रज्ञां रूपं शिवस्य परमात्मनः ।

तत्कथं हि विजानन्ति त्वाहं शास्त्रादप्यस्मिन्सां ॥

I know very well the real nature of Shiva (Sankara). If auspicious characteristics do not attend on Shiva (Sankara) yet at the mere remembrance of Him, welfare is attained (by all) All who have the auspicious name of Shiva constantly on their lips—they become pure for ever by the mere sight of Him. Shiva who is Brahman the Supreme Soul has no characteristic form How can people like you who have their senses turned outward ever realise it?

शिवनिन्दां करोतीह तत्त्वमज्ञाय यः पुमान् ।
 आजन्मासंचितं पुण्यं भस्मीभवति तस्य तत् ॥
 शिवार्थं वनमागम्य करोमि विपुलं तपः ।
 स एव परमेशानस्सर्वेशो भक्तवत्सल ।
 संप्राप्तुं मेऽभिलाषो हि दीनानुग्रहकारकम् ॥

“The man who is ignorant of the truth and defames Siva, the accumulated merit of the good deeds done by that man from his birth would be turned to ashes I have come to the forest and am performing immense austerities for the sake of (obtaining) Siva He alone is the supreme lord, the lord of all, and he loves his devotees My desire is to attain him (as my husband), who is gracious to the destitute.”

तदाकर्ण्य वचो देव्या ब्रह्मचारी स वै द्विजः ।
 पुनर्वचनमाख्यातुं यावदेव प्रचक्रमे ॥

उवाच गिरिजा तावत्स्वसखीं विजयां द्रुतम् ।
 न केवलं भवेत्पापं निन्दां कर्तुं शिवस्य हि ॥

यो वै शृणाति सन्निन्दां पापमायम मयेदिद ।

अथ दुष्टः पुनर्निन्दां करिष्यति शिवस्य हि ।

दित्येतत् स्थलेमघैः पास्यामाऽन्यत्र मा गिरमू

On hearing those words of the goddess (Parvati) that Brahmin Brahmacharin began to speak again but no sooner did he begin than Parvati told her friend Vijaya hurriedly "Sin is incurred not only by one who defames Siva but also by one who listens to such defamatory words. This wicked man might again speak ill of Siva so let us even now leave this place and go somewhere else without delay."

इत्युच्यतां चामया पापपादमुत्क्षिप्यते [मुने] ।

असौ स्वरूपं सुमगं शिवाग्रामं यथा तथा ॥

दरायित्वा शिवायै तामुपाश्रयाद्गुप्तौ शिवः ।

अद्यप्रभृति ते दासस्तपामिः क्रीत एव ते ।

त्यज्यतां च स्थया लज्जा मम पद्मी सनातनी ॥

Just as she (Uma) raised her foot, after speaking thus Siva showed to Parvati who bent her face down his own benign form which was exactly what she (Parvati) was meditating upon and he said "From today I am your slave purchased verily by your austerities. Do not be shy! You are my wife for ever."

इत्युक्ते देवदेवेन पार्वती मुदमाप सा ।

प्रत्युवाच महासाध्वी स्वोपकण्ठस्थितं विभुम् ।

याचस्व मां हिमगिरेस्तव भक्ताऽस्मि नित्यशः ॥

When the lord of the gods spoke thus, Parvati was happy, and that virtuous lady spoke in reply to her lord who was standing close to her "Beg of the Snow Mountain for me (as a gift), I remain always your devotee"

ततो ह्यन्तर्हितः शम्भुः वभूव सुप्रहर्षितः ॥

Thereupon Siva (Sambhu) became very much pleased (with her), and thereafter he vanished (from her sight)

पार्वत्यपि सखीयुक्ता रूपं कृत्वा तु सार्थकम् ।

जगाम स्वपितुर्गेहं ददर्श पितरौ पुनः ।

दृष्ट्वा काली सुप्रहृष्टा स्वालिभिः प्रणनाम तौ ॥

And Parvati also, accompanied by her friends and making her beauty fruitful (by abandoning her austerities), went to her father's house and saw her parents again And on seeing them, Parvati (Kali) was greatly pleased, and along with her friends, she made her obeisance to them

पतसिञ्जन्तरे [तात] शम्भुना मत्त एष ते ।

सस्मृताः श्रियस्सदा विदध्याकुलात्मना ॥

At this juncture the seven sages were thought of for a moment by Siva (Sambhu) whose mind was upset by separation (from Parvati).

श्रियश्च तदाऽऽजगमुर्मत्याऽस्तुत्या शिष्य [मुने] ।

प्राप्नुः प्राञ्जलयस्ते वै शिष्य लोकनमस्तु तम् ।

सदृश सेवकानां तु देय कार्यं त्वया शुभम् ॥

And the sages then came there and made their obeisances to Siva and praised him and then with their palms held together in adoration they told Siva whom (all) the world reveres Good work should be given to us by you such as suits your attendants

शिवः

देवानां दुःखमुत्पन्नं तारकात्सुदुरात्मनः ।

तथा तु कर्तुकामोऽहं विवाहं शिवया सह ॥

तस्मान्भवन्तो गच्छन्तु हिमाचलगृहं ध्रुवम् ।

तत्र गत्वा प्रयत्नेन बोधनीयो हिमालयः ।

तथा मेना च बोद्धव्या देवानां स्याद्वितं यथा ॥

SIVA

“On account of evil-minded Taraka, the gods are in distress Hence I desire to perform my marriage with Parvati Therefore be pleased to go without fail to the residence of the Snow Mountain (Himachala), and on your reaching that place, he (Himachala) must, by your efforts, be made to understand (my wishes), and Mena must also be made to understand what is beneficial to the gods”

इत्येवं वचनं श्रुत्वा मुनयस्तेऽमलाशयाः ।

गता आकाशमार्गेण यत्रास्ति हिमवत्पुरम् ॥

On hearing these words, those sages whose hearts were pure flew through space to where Himavan's (the Snow Mountain's) city was.

अथ शैलेभ्यः ते न यथाशक्यामासुरादरात् ।
 शिवाय पायसीं देहि मद्युः श्वशुरा मय ॥
 विधेः प्राचनया देवस्तथ कन्यां प्रदीप्यति ।
 सप्ताहे समतीते तु पुलमेऽतिश्रुमे क्षणे ॥
 मागमासे चन्द्रयारे मयदापयिष्यति ।
 सदपत्यप्रदे जीये पतिसौभाग्यदायिनि ।
 कन्या प्रदाय गिरिजां कृती त्व मय पथ ॥

Then they respectfully made the lord of the mountains understand (Siva's wishes)

Give Parvati (in marriage) to Siva
 become the father in law of the Destroyer
 At Brahma's request the Lord deigns to
 accept your daughter (as his wife)
 on the Monday after a week from now
 in the month of Margashirsha at a very
 rare auspicious and lucky hour which is
 free from all evil effects when Jupiter is
 conducive to marital happiness and bestows
 good children, give your daughter Parvati
 (Girija) in marriage, and be blessed
 (having achieved your purpose in life)
 O Mountain!

इत्युक्त्वा मुनयस्सर्वे दत्त्वा ते गिरये मुदा ।

पुष्पाणि फलयुक्तानि प्रत्ययं चक्रिरे तदा ॥

So saying, all the sages gladly gave flowers along with fruits to that Mountain and confirmed the proposal (of marriage)

ततश्च ते चतुर्थेऽह्नि संजग्मुश्चिचसन्निधिम् ।

उद्वाहाय प्रगच्छ त्वं हिमाचलगृहं प्रभो ।

इत्युक्त्वा प्रययुस्सर्वे शंसन्तः शाङ्करीं गतिम् ॥

Then on the fourth day, they came back to the presence of Siva and after telling him, "O lord! start for your marriage and go to the house of the Snow Mountain (Himachala)," all of them went away, praising Siva's (Sankara's) ways

गतेषु तेषु मुनिषु हिमवान् लग्नपत्रिकाम् ।

लेखयामास सुप्रीत्या गर्गेण स्वपुरोधसा ॥

After those sages had gone, Himavan (the Snow Mountain) very gladly had the Lagna Patrika (letter fixing the hour of marriage) written by his preceptor Garga.

अथ प्रस्थापयामास तां शिवाय स पत्रिकाम् ॥

And he had that Lagna Patrika sent to Siva

तत्ता निम ऽण खप्रे स्वय धूना प्रमादितः ॥

Then glad at heart he sent invitations to his kinsmen

स्वपुर रचयामास विविध परमोत्सवम् ।

भाङ्गरी रचयामास रमास्तम्भमभिनयम् ॥

पद्मसूत्रैः सनियय रमालपत्रयान्वितम् ।

मालतीमाल्यसयुक्तं समस्तारणसुप्रभम् ॥

And he had his city decorated and gave it a highly festive appearance and he had the courtyard (of his palace) decorated with plantain trees (stems) with tender mango leaves strung in silk cords and with chaplets of jasmine and made it look gay with brilliant festoons.

अथ रामुगृहीत्या ता मुदा भङ्गपत्रियाम् ।

पाचयित्वा च तां सम्यक्स्थी ऽकार विधानतः ॥

तज्जनान्याप्यामास पट्टं समान्य चादत्ता ॥

Then Siva (Sambhu) received that auspicious Patrika gladly and had it read out clearly and accepted it in the proper manner and he showed great respect to his (Himavans) people (who brought the Patrika) and sent them away with presents.

इन्द्रादयो लोकपालाः सोत्सवाः सकलत्रकाः ।

तथैव मुनयो नागास्सिद्धा उपसुरास्तथा ।

आयुश्चापरेऽपीह सोत्सवाः सुनिमन्त्रिताः ॥

Indra and the other guardians of the world (Lokapalas) came to this place (Kailasa) rejoicing, along with their wives, and the sages, the Nagas, the Siddhas and the Upasuras and others besides them, also arrived there in festive joy, having been properly invited to attend

अथ सर्वेश्वरो विभ्रान्देवान्कृत्वा पुरस्सरान् ।

निस्ससार मुदा तस्मात्कैलासात्पर्वतोत्तमात् ॥

Then Siva (the Lord of all beings) started joyfully from that noble mountain Kailasa, taking with him the Brahmins and the gods as his companions

यो धर्म उच्यते वेदैश्शास्त्रैस्सिद्धमहर्षिभिः ।

तमारूढो महादेवो वृषभं धर्मवत्सलः ॥

That bull which is said to be Dharma (incarnate) by the Vedas as well as by the Sastras and by the Siddhas and by the great sages the great God (Siva) rode on, being fond of Dharma.

माजगामोपदेमागपुर मगुदिता दम् ॥

And Siva (Hara) happy at least reached the neighbourhood of the city of the Snow Mountain

अथ वार्ता यदिः पुषां गाया पूरय पु न्नामिषयाम् ।
विषय मयने म्य म्निमुम्नरदि जाहना ॥

Then Parvati (Kali) went out of the palace along with Brahmin maidens and worshipped the Mother Goddess of the family and came back to the lovely residence of her father

चक्ररादपि तुरैम्मार्य दरिणा भद्रजा मया ।
दिमा जन्ममुदिष्ट म्यस्याममगम मुदा ॥

And Siva (Sankara) also gladly arrived at the place assigned to him by the Snow Mountain (Himachala) along with Vishnu and Brahma and the (other) gods

शिवामलकतां यमुदितापदरापि मृषजा ।
मथम स्नापयिता तां मृषयिता य मपरा ॥

And they decorated Parvati with the jewels presented by Siva after first giving her a bath and bedecking her completely (with dress and ornaments)

अथ तं समयं ज्ञात्वा कन्यादानोचितं गिरिः ।
द्विजांश्च प्रेषयामास शिवानयनकाम्यया ॥

ते गत्वा प्रार्थयांचक्रुश्शिवं विष्णवादिकानपि ।
कन्यादानोचितः कालो वर्तते गम्यतामिति ॥

Then knowing that it was the proper time for giving his daughter (in marriage), he (the Snow Mountain) joyously sent Brahmins for the purpose of bringing Siva. And they went and requested Siva and Vishnu and others also, saying "It is now the proper time for the gift of the girl, please come"

ते तच्छ्रुत्वा सुरास्सर्वे [मुने] विष्णवादयोऽखिलाः ।
पुरस्कृत्य प्रभुं जम्मुश्श्रिया परमयाश्रिताः ॥

And when they heard it, all the gods, Vishnu and others, without any exception, started, in great splendour, with the Lord in front (of them)

हिमाचलोऽपि संप्राप्तं सदेवगणमीश्वरम् ।
प्रणम्य विधिवद्भक्त्या नीराजनमथाकरोत् ॥

And the Snow Mountain (Himachala) made his obeisance duly and with devotion to the Lord, who had come with the assembled gods, and waved Arati (lit camphor) before him (Siva)

पुरोधसा ह्यययिदा यक्ष्णाय मदाग्ने ।

मधुपर्कादिक यद्यत्तस्य तत्तद्वत् मुदा ॥

With the help of his preceptor who knew the ceremonial he gladly performed Madhuparka and whatever other rituals had to be done

यत्र सा पायत्री बन्धा षड्विपरि सञ्चिता ।

तत्र भीता मदादया एत प्रणयमायणम् ॥

Where the bride Parvati was stationed on the altar there the great God (Siva) was led and the auspicious drum was played

पायत्या पूजिता यद्वा दध्यक्षतपु शाम्भुभिः ।

समानञ्च शिष्या शम्भुलीङ्गिका गारुडैः ॥

Siva (Rudra) was honoured by Parvati with curds and unbroken grains of rice and with *kusa* grass dipped in (sanctified) water and Siva (Sambhu) who delighted to follow the ways of the world honoured Parvati

तौ च भीषजितौ लक्ष्म्यादिभिः स्त्रीभिर्विरोपताः ॥

Both of them had Arati (lit camphor) waved specially (before them) by Lakshmi and other women

हैमं कलशमादाय मेना चार्द्धङ्गमाश्रिता ।

हिमाद्रेश्च महाभागा वस्त्राभरणभूषिता ॥

The blessed Mena, who was beautifully dressed and decked with jewels, brought a golden pitcher and stood close by the side of the Snow Mountain.

पाद्यादिभिस्ततः शैलः प्रहृष्टः सपुरोहितः ।

तं वरं वरयामास वस्त्रचन्दनभूषणैः ॥

Then the Mountain, along with his preceptor, gladly requested him (Siva) to be the bridegroom, by offering Padyam (water for washing his feet) and other honours, besides dress, sandal paste and ornaments.

ततो हिमाद्रिणा प्रोक्ताः कालज्ञा द्विजसत्तमाः ।

तिथ्यादिकीर्तनं चक्रुः प्रीत्या परमनिर्वृताः ॥

Then, requested by the Snow Mountain, excellent Brahmins, who knew the particulars about the hours, gladly made a recital of the *tithi* and other particulars (pertaining to that moment) and were supremely happy

इमा कन्या तुभ्यमहं ददामि परमेश्वर ।
 मायायै परिगृह्णीष्य प्रसीद सकलेभ्यः ।
 तस्मै दद्याप्य मदस्ते मन्त्रेणानेन दत्तवान् ॥
 हिमाचला निजा य या गिरिजावररुद्धजम् ।
 जग्राह स्वफरेणानु प्रसजः परमेश्वरः ॥
 क्षितिं ससृदप्य कामस्य काऽदादिति मनु [मुने] ।
 यथाऽक्षकरो भोत्या दक्षपन्तलोपि कीं गतिम् ॥

I give this maiden to you O Supreme Lord accept her as your wife Be gracious O Lord of all With this *mantra* the Snow Mountain (Himachala) gave his daughter to the great God Siva (Rudra) And the Supreme Lord who was gracious grasped the lotus hand of Parvati (Girija) quickly by his hand and touching the earth he (Sankara) uttered the *mantra* *Kamasya kodat* gladly indicating the custom of the world

ततो य धुजनास्तस्य शिष्यो नपूज्य भक्षितः ।
 ददुर्दिशयाय सहस्रं सन्ध्याप्यानलमीभ्यः ।
 इमं चकार तत्रैवमद्वे सन्ध्याप्य पायतीम् ॥

Then the kinsmen of that Mountain gave good presents to Siva after honouring Parvati with devotion and the lord with Parvati on his lap established the fire (on the altar) and offered oblations (therein)

लाजाञ्जलिं ददौ कालीभ्राता मैनाकसंज्ञकः ॥

And Parvati's (Kali's) brother, known as Mainaka, offered the handful of fried rice (to the sacred fire)

अथ काली शिवश्चोभौ चक्रतुर्विधिवन्मुदा ।

वह्निप्रदक्षिणं [तात] लोकाचारं विधाय च ॥

ध्रुवस्य दर्शनं विप्राः कारयामासुरादरात् ॥

Then both Parvati and Siva gladly went round the (sacred) Fire in the ordained manner, doing Pradakshina, settling (thereby) the practice for the world, and the Brahmins respectfully made them see Dhruva (the Pole Star)

ततो विप्राक्षया तौ द्वावेकासनसमास्थितौ ॥

And then, by the command of the Brahmins, both of them seated themselves on the same seat

अथो समीपमागत्य शैलेन्द्रनगरस्त्रियः ।

कृत्वा जयध्वनि चक्रुर्ग्रन्थिनिर्मोचनादिकम् ॥

Then the women of that city of the Mountain-king came near them (the married couple), and uttered 'Jaya' (be victorious), and then, they performed the untying of the knot and other rites

तस्मिन्नवसरे काल्याऽनुकूल समय रतिः ।

सुप्रसन्ना स त प्राह शकर दीनवत्सलम् ॥

At that juncture Rati (the Goddess of Love) felt very pleased at heart, as she realised that the time was opportune and she addressed Siva (Sankara) the friend of the lowly and the destitute

सोत्सवे स्थविराहेऽस्मिन्सर्वानन्दप्रदायिनि ।

सोत्सवामपि मां माय कुरु दीनकृपाकर ॥

'On this festive occasion of your marriage which gives happiness to all make me also jubilant O Lord who are gracious to the unfortunate

इति तद्वचनं श्रुत्वा प्रसन्नाऽमूर्त्तदेवरा ।

सुभाहृष्टा शूलधरा मलयो निर्गतः सरा ॥

On hearing those words the great Lord was pleased and at a look from him (the wielder of the trident) which vivified like nectar the God of Love (Smara) rose from the ashes

पञ्चमे दिवसे प्राप्ते सर्वदेवा मुदाऽन्विताः ।

प्रशंसन्तो विवाहं च स्वधामानि ययुस्ततः ॥

On the fifth day (after the marriage), the gods, in their gladness, extolled the marriage, and then they went away to their own places

इदमाख्यानमाख्यातं सर्वकामप्रदं शुभम् ॥

This auspicious story which has been told grants all desires.

